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Religion Outlines For Colleges

Course III

RELIGION OUTLINES FOR COLLEGES

COURSE III

CHRIST AND HIS CHURCH

JOHN M. COOPER, D.D.
THE CATHOLIC UNIVERSITY OF AMERICA

THE CATHOLIC EDUCATION PRESS
WASHINGTON, D. C.
1947

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Imprimatur:

✠ MICHAEL J. CURLEY, D.D.
Archbishop of Baltimore

Baltimore
September 8, 1930

Reprinted, 1938
Reprinted, 1940
Reprinted, 1945
Reprinted, 1947

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PREFACE

The central idea underlying the present Course, as well as the other three Courses of these Outlines, is that religion is first and foremost a life to be lived, and to be lived on a seven-day-a-week plan. A religion course should equip students to explain and defend their faith. But above all it should help them to live it. This is its primary objective. All other objectives are secondary.

In view of this basic principle, we feel that it is not the main purpose of a course on Christ and His Church to turn out lay apostles, apologists, and defenders of the faith. This aim should not, of course, be lost sight of, but it is of secondary rank. The chief aim is to help them to live Christlike and Catholic lives. A course of the kind should confirm and strengthen faith. Still more, it should have in view the development of better attitudes toward Christ and the Church, and fuller active participation in and cooperation with the work of the Church and her Founder.

When the Course was first given two decades ago, attention was confined almost exclusively to treatment of the rational grounds for our Catholic faith in the divinity of Christ and in the divine mission of the Church. It has, however, been our consistent experience that, apart from a relatively small minority, the students grow listless and restless under too protracted a study of these grounds. Their interest is at best passive. Except on the part of the few who are of a more inquiring or philosophical type of mind, interest is not active or keen.

There may be various reasons for this fact. The faith of practically all students in these basic beliefs is strong and unwavering, and, so, many of them feel that a detailed study of 'proofs' is a relative waste of time. They are not accustomed to complicated and sustained reasoning of this particular kind, and easily get lost in the labyrinth, no matter what pains are taken to shortcut and straighten the route through.

Above all, they are more keenly interested in practical problems of personal attitude and action than in what they look upon as theoretic problems of rational demonstration. They think more upon concrete questions of ecclesiastical policies and conditions than upon the ultimate credentials of the Church. In fact, in this sphere of the concrete lie their major actual apologetic problems rather than in the field of classic apologetics. For one student who will be concerned about the evidences for the Petrine claims, there will be ten who are concerned about the temporal power and the manner of electing the Pope. For one who will manifest interest in the evidences for the divine foundation of the Church, there will be ten who will press discussion eagerly on particular points of policy and legislation such as the Index, excommunication, fasting, church income, or parochial fund-raising. Their faith in the divinity of Christ is splendidly sound, but commonly they know little of the details of His life and character. They know Him only at a distance, as it were, in a vague, shadowy, unreal way.

Content should not, of course, be determined entirely by degree of interest on the part of students. Were this the sole criterion, we should be inclined to omit entirely the treatment of the basic claims and credentials of Christ and of the Church. Nevertheless interest is itself an important index to need. The educated Catholic layman or lay woman should have some grasp of the rational grounds of faith. But only a minority of the students are deeply interested in a thorough study of these grounds.

In view of the foregoing conditions and considerations, the wiser way has seemed to us to be along the lines of a practical compromise. About one-third of the space in the present volume is devoted to classic or basic apologetics proper. For students or teachers who wish to give more time to these subjects, ample bibliographical references are appended to the respective chapters.

In presenting the evidences for the divine mission of the Church and for the divinity of Christ, we have endeavored to strike a mean between the very popular and the strictly technical method of treatment. The latter is called for more in the case of students who are studying theology professionally.

The educated Catholic layman or lay woman should be expected to have, not a technical familiarity with the field, but an intelligent grasp of the main evidences and particularly of the methods and broad lines of demonstration. Effort has been made to offer the positive factual data of evidence, instead of quoting authorities and answering objections. The facts are permanent. The objections and authorities of one decade are commonly out of date in the next.

Before dealing with the documentary evidence from the Scriptures and early Fathers, we have tried to outline the main facts regarding the place of Christ and the Church in the world and in world history. Both pedagogical principles and scientific procedure suggest that a grasp of the 'fact' of the Church and her Founder be given before undertaking the task of interpreting the fact in the light of the documentary evidence. Such a presentation, moreover, enables us to break in somewhat on an otherwise too complicated and tedious presentation of strictly argumentative material. The argumentative is thus alternated with the descriptive.

While an important secondary purpose of the Course is to present the reasons for the faith that is in us as Catholics, and thus, we should hope, to add a little to firmness of faith itself, the primary purpose is to help toward the development of desirable personal attitudes on the part of the student toward Christ and the Church, or, to be more exact, toward Christ in the Church. Such attitudes presuppose faith in Christ and the Church, but do not necessarily follow even where faith is most profound and unquestioning. It is in connection with such attitudes, rather than in connection with the fundamentals of faith itself, that the more urgent practical life problems of our American Catholic college students appear to arise.

The more important of these attitudes are probably the following. As regards the Church: convinced obedience to her laws; confidence in her leadership, judgment, and practical wisdom; realization and recognition of her deep unselfish concern for the temporal and spiritual wellbeing of all her members, and of her desire to impose the minimum of restrictive enactments consistent with the attainment of such wellbeing; pride in and enthusiasm for Catholic achievement in the past and in the present; concern for and defence of her interests, welfare, and progress; personal lay participation of an active kind in her fourfold work of parochial care of souls, of charity, of education, and of missions. As regards Christ and the Church: respect and reverence, loyalty and gratitude, affection and love. It is out of such personal attitudes that wholesome Catholic life grows. Unless such attitudes be present in the individual students, their faith in Christ and the Church and their knowledge of the rational grounds of such faith will not carry them far toward worthy membership in the Church or toward worthy followership of Christ.

With the objective in view of promoting such attitudes, certain *leit motifs* recur throughout the Course. Three of the outstanding ones are the following. First, membership in the Church involves certain burdens and sacrifices, but these are vastly outweighed by the benefits and advantages. Secondly, Christ is in His Church perennially as the head and soul of His Mystical Body, and our attitudes toward the Church are attitudes toward Christ Himself. Thirdly, there are no passengers in the bark of Peter. Sailors and officers, laity and clergy, share the same fortunes and work shoulder to shoulder in the same sacred tasks.

It was at first intended to include in the present Course a short treatment of the rational grounds for belief in the existence of God and in the immortality of the soul. But to have included this would have made the volume too large, when it is already of considerably greater bulk than are the other three volumes of the Outlines. A treatment of these two subjects will be inserted in a revision of Course II.

The present Course, the third of the four Courses, would, if given in order, fall in the Junior year. Some teachers may prefer to shift it to the Freshman or Sophomore year, and there would seem to be no cogent pedagogical objections to such a shift. We feel very strongly, however, from our experience, that this third Course should not be given in the last or Senior year. It follows naturally the first two Courses. They deal with the actual scheme of Catholic life, its *ideal,* its *motives,* and its *means,* while the present Course is in part a study of the *source* of that life in Christ the Founder of the Church.

But, what is still more important, the students in their last year are not deeply interested in what they look upon as a theoretic study of evidences. They are interested in practical life problems. It is true, the present Course takes up a number of life problems, particularly those that are more or less peculiar to the Catholic. But the students' interest during the last year of college is distinctly in general life problems, especially those concerned with marriage and life-work. They are but mildly if at all interested during this last year in apologetic questions proper. No fact in our whole experience has come out more sharply and clearly than this.

The first part of the present Course is devoted to the Church, the second part to her Founder. Some teachers may prefer to reverse the order of treatment. If so, they can begin at Chapter XXI, go through to the end of the book, and then take up Chapters I to XX. Such order of treatment is the more logical, and may possibly be the more desirable if teachers wish to make the *leit motif* of "Christ in the Church" the central one. There is certainly much to be said in favor of this alternative order of treatment.

We have, however, adopted the other order for several reasons which seem valid, though by no means final and conclusive. We do not feel that the logical order is necessarily the best pedagogical order. In fact, neither Christ nor the Apostles followed logical order in their teaching. They followed a pedagogical or psychological order. An instance is the method followed by Christ in revealing His divinity. As for the *leit motif of* "Christ in the Church," we have endeavored to give currently through the Course the concrete aspects of this identity and indwelling, and so lead up to the more systematic formulation of the key truth in the last chapter of the book.

Our two chief reasons for following the actual order of treatment adopted are of a pedagogical nature. It seems better to begin with what is nearest and closest to the students as facts of daily experience and life; so we begin with the Church of which they are members. Furthermore, it appears advisable to start out from their more acute personal problems as Catholics, and help clear these up before delving more deeply into the rational evidences of faith. The more acute personal problems referred to have to do chiefly with their personal obligations of obedience and loyalty in respect to the legislation and teaching of the Church. It is on these points that from three-fifths to four-fifths of their spontaneous questions and discussions arise. Very few arise as regards the rational grounds for the divine mission of the Church and for the divinity of Christ.

In any case, whether the logical or the actual order be followed, we should recommend most urgently that every possible emphasis be put upon the *life of Christ*, not merely during such periods of the year as are devoted to the last four or five chapters, but *throughout the whole year*. In this connection we should call particular attention to the suggestions made in the indented sections of pp. 423 and to the text proper and indented sections of pp. 427-31 in Chapter XXII of the present Course. Whatever else the student carries away with him at the end of the Course will be worth but little unless he has gotten from the year's study a fairly intimate knowledge of the life and compelling personality of Jesus Christ,—*not a merely informational knowledge, but a devotional, appreciative, and affective knowledge.* He should 'know' Him in the Pauline and Catholic sense. Most of this knowledge must come from devotional rather than from academic study. From academic study he can acquire the necessary informational knowledge,—as to Palestinian customs, language, topography, etc.,—to make the Gospel narrative vividly intelligible. But the inner appreciative and affective knowledge of Christ must come in the main more from the chapel than from the classroom, more from the tabernacle than from the teacher's rostrum.

The present Course endeavors to cover most of the more common questions and problems that are raised year after year by Catholic college students. The text is largely built up around such questions and problems as they have arisen in the classes of the writer's colleagues and in his own during the last two decades.

We have, however, put relatively fewer indented questions in the present volume than in the other three volumes of the series. While certain questions constantly recur from year to year and from class to class, each new class has many problems and questions of its own. We should, therefore, strongly urge teachers who use the present Course not to stick too closely to the text, but to use every possible method and device to get at the particular questions and problems of the particular class. Some suggested methods for finding out these particular questions and problems are given in detail on pages vi-xii in the Preface to Course IV, and need not be repeated here.

We feel that, while getting at the student's special problems is important as regards the explanatory chapters of the Course, it is especially so as regards those chapters that treat the rational grounds for our belief in the credibility of the Gospels, the divinity of Christ, and the divine mission of the Church. It has been our experience that unless these chapters are lightened through free discussion both of the grounds treated and of related personal life problems of the students, holding anything but passive interest is a difficult pedagogical task. If such discussion does not break in upon systematic exposition, the class work drags, or, at best, passive, instead of active, interest is aroused.

The writer wishes to express his grateful acknowledgment to the many friends who have helped him to work out the present Course and to put it in shape for publication.

His students during these twenty years have given him individually and as groups, orally and in writing, innumerable suggestions and criticisms. It is largely on the basis of these frankly, intelligently and courteously given comments that the major content of the Course has been constructed.

He desires also to thank cordially his colleagues of the Department of Religion of the Catholic University, and the many other friends and associates, clerical and lay, who have given generously of their time, knowledge, and experience toward not only the present Course but also the other three Courses of the Outlines.

The Reverend Doctor Edward A. Gilgan, S.S., in addition to undertaking the arduous task of censor, kindly agreed to act as friendly critic while going over the manuscript. His confrère, the Reverend Edward A. Arbez, S.S., very graciously read through the chapter on the Gospels and gave the benefit of his splendid technical mastery of the field. The Reverend Doctor Maurice S. Sheehy devoted many hours to reviewing the first half of the manuscript.

To these three friends and associates, the writer is deeply indebted for a great many important corrections and suggestions.

In bringing this last of the four Courses to a close, the writer wishes to express in special manner his grateful appreciation to his old friend and colleague, the Reverend Leo L. McVay, with whom he has been in almost continual consultation on the Courses for more than a decade, who has read through the manuscript of each of the four Courses, who has given scores of invaluable constructive suggestions, and who throughout these six years since the writing of the Outlines began has been to the writer a selfless, generous, and unfailing philosopher, counsellor, and friend.

The only change that has been made in this 1935 impression of Course III as compared with the first issue is one on pages 98-99. Since the first issue was published an important papal decision on sterilization has been made, which has necessitated the slight re-wording and re-casting of these two pages.

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CHAPTER I

A BIRD'S-EYE-VIEW OF THE COURSE

The life problems of the Catholic may be divided into two groups, those which are common to all persons, Catholic or non-Catholic, and those which are more or less peculiar to him as a Catholic. No sharp line of division can be drawn between the two types of life problems, and there is a good deal of overlapping, but a rough division of the kind may legitimately be drawn.

The life problems which both Catholics and non-Catholics face are in the main those which have to do with character-building, marriage, life work, business and professional ethics, civic responsibilities and leisure time activities. These problems are dealt with in Course IV.

The life problems that are more peculiar to the Catholic may be divided into problems of action, of attitude, and of thought. An example of a problem of action would be obedience to the precepts of the Church; of a problem of attitude, loyalty to and pride in his Catholic heritage; of a problem of thought, an intelligent grasp of the rational grounds for his Catholic faith. The present Course deals with these and similar Catholic life problems, and, as in the case of Course IV, *is based primarily on* *questions and discussions raised by students themselves in actual class work* during the last two decades. When first given in 1909, the Course treated almost exclusively the rational grounds for our belief in the divinity of Christ and in the divine mission of the Church. The considerable shift of content has been made step by step during the intervening years in view of what appear from classroom experience to be both the keener interests and more pressing personal problems of the students.

Anything that is worth having or achieving in life involves certain burdens, sacrifices and responsibilities. Burdens and sacrifices are entailed in every worthwhile human enterprise, from winning a lifemate to making a home, from breaking athletic records to achieving business success or professional standing. A man, for instance, who wishes to prepare himself for law or medicine or teaching or engineering, must sacrifice immediate income during the long years of college or graduate preparation. He must burn his share of midnight oil, when the easier and more pleasant way would be to while away the hours in less arduous activities. In all such quests we weigh the present sacrifices against the future benefits, and deliberately make our choice.

In like manner, while as Catholics we derive supreme benefits from our membership in the Church, at the same time such benefits are won at the cost of certain very real sacrifices. The benefits are many. Some of the more outstanding are the following. We have the Sacraments, particularly the Sacraments of Penance and the Holy Eucharist. We share in the prayers of the Church Militant, Triumphant, and Suffering. We have the light of divine faith, and the hope of eternal life. To attain such benefits however there are certain sacrifices to be made and responsibilities to be borne. Some of these are of the practical order, such as going to Confession, abstaining from meat on Fridays, or going to Mass on Sundays and holydays. Some of them are more of the cognitive order, problems of the mind that arise in connection with tenure of faith.

> In addition to the benefits and sacrifices enumerated in the preceding paragraph, what other benefits and sacrifices, major and minor, come to you as a Catholic from your membership in the Church, which would not come to you were you not a Catholic? Each student should independently make out his or her own list. From all these individual lists, draw up a joint list, and then weigh the sacrifices against the benefits.

In the present Course we shall deal with the life problems of the Catholic from the standpoint both of the benefits that accrue and of the sacrifices that are entailed. It is customary in a course of this kind to put the major emphasis upon problems of faith and so to treat in detail the basic grounds for our faith in the divinity of Christ, and in the divine mission of the Church. We have found by experience, however, that from two-thirds to three-quarters of our students are more concerned about their practical personal problems as Catholics than about questions concerning the basic grounds of faith. Consequently major emphasis in the present volume will be put upon the practical problems of action and attitude, and only minor emphasis upon problems of thought, that is, upon the basic grounds of our faith.

Inasmuch, however, as these problems concern our personal relations either to the Church or to her Founder, we may conveniently group them under the two traditional headings: the Church and Christ. We shall follow this order as being preferable psychologically.

The life problems of action, attitude, and thought that concern our immediate personal relations to the Church may be divided into three classes in accordance as they arise respectively out of (a) the governing, teaching, and sanctifying functions of the Church, (b) the structure or organization of the Church, and (c) the external relations of the Church to human society. To these three classes of problems we shall first turn attention. In the latter part of the book we shall take up the problems raised by our faith in and relationship to the divine Founder of the Church. This order of treatment gives us the following outline for the year's work and discussion:

THE CATHOLIC'S LIFE PROBLEMS
AS RELATED TO:

A. The Church, in her
  - I. Functions
    - *a.* Governing (ch. ii-v)
    - *b.* Teaching (ch. vi-ix)
    - *c.* Sanctifying (ch. x-xii)
    - *d.* The Evidences (ch. xiii-xvi)
  - II. Structure and Organization (ch. xvii-xviii)
  - III. Relations to Society (ch. xix-xx)

B. Christ, her Founder
  - I. Sources of His Life (ch. xxi)
  - II. Life of Christ (ch. xxii)
  - III. Divinity of Christ (ch. xxiii-xxv)

C. Christ in the Church (ch. xxvi)

REFERENCES FOR READING

The benefits and sacrifices that come from membership in the Church can best be listed from the student's own experience and personal knowledge. Those who wish to consult literature on the subject will find many good suggestions in: von Ruville, Back to Holy Church; Adam, Spirit of Catholicism; Stoddard, Rebuilding a Lost Faith, ch. xxii, 216-222.

CHAPTER II

THE GOVERNING FUNCTION OF THE CHURCH: THE PRECEPTS

The body of laws and regulations by which the Church and its members are governed is called the Canon Law. For a society as vast and as many-sided as the Church the number of such laws and regulations is necessarily large. The last revision of the Code of Canon Law, which took effect on Pentecost Sunday, 1918, contains 2,414 canons or laws, each canon consisting of one or more short paragraphs. Of these 2,414 canons, however, relatively very few have any direct bearing upon the rights or duties of the laity who constitute the great mass of Catholics.

Among these few, some apply to all members of the Church, laity and clergy, and are, so to speak, normal and everyday laws and regulations. These are generally known as the "Precepts of the Church." The other canons or laws are of more infrequent or special application. We shall devote the present chapter to the "Precepts of the Church," reserving the next chapter for the more important other regulations that, judging from the frequent questions that are raised by Catholic college students, are of particular interest and constitute practical problems of Catholic life. In each case, a brief summary of the law will be given, followed by a discussion of its purpose and spirit.

After we have reviewed these laws, we shall be in a position to summarize the general principles and spirit underlying the government of the Church. We shall then take up two final questions: What is the binding force of Church laws?, and, Whence is this binding force derived?

The Precepts of the Church are commonly listed as follows:

1. To hear Mass on Sundays and holydays of obligation;
2. To fast and abstain on the prescribed days;
3. To confess at least once a year;
4. To receive Holy Communion during the Easter Season;
5. To contribute to the support of our pastor;
6. To observe the marriage regulations of the Church.

1. *Mass on Sundays and Holydays*

What are the chief parts of the Mass? What are the three most essential parts? What is the meaning of the chief ceremonies of the Mass? A number of short treatments are readily available. Father C. C. Smyth's pamphlet, "The Ceremonies of the Mass" (Paulist Press, N. Y.), may be recommended.

All Catholics who have reached the age of reason are obliged under pain of mortal sin to hear Mass on all Sundays and holydays of obligation. The holydays of obligation for the United States are:

The Immaculate Conception (Dec. 8), Christmas, New Year's Day, Ascension Day, The Assumption (Aug. 15), and All Saints' Day (Nov. 1). The obligation rests on all alike, clergy and laity. A priest or bishop is under exactly the same law as are the laity, and is strictly obliged either to hear Mass or to offer Mass on all Sundays and other days of obligation.

A person who deliberately and avoidably comes late for Mass but arrives before the end of the Credo or the uncovering of the chalice, hears Mass but commits a venial sin. If he comes after the uncovering of the chalice, he has missed Mass, and is obliged to hear another, if possible. "Hearing Mass" means being present at least for the greatest part thereof. Being absent from either the Offertory, the Consecration, or the Communion,—the three chief parts of the Holy Sacrifice,—would mean missing an essential part of Mass. A further reason for drawing the line at the Offertory or uncovering of the chalice is that this point marks the end of the preparatory prayers and the beginning of the heart of the Mass. In early centuries this point was further emphasized by the departure of the catechumens from the church just before the Offertory.

"Hearing Mass" means being bodily and spiritually present. The Church law does not define in minute detail what being bodily present means. This is left to the interpretation of custom and common sense. Thus, if a person on account of the crowd cannot get inside the door of the church but remains on the church steps or pavement throughout Mass as a "part" in any reasonable sense of the crowd or congregation, he hears Mass, even though he cannot see the priest or altar or the inside of the church, and cannot hear a word that is said or sung.

Besides bodily presence, mental or spiritual "presence" or attention is required. If a person should read a novel or deliberately sleep through Mass, common sense tells us he would not be "mentally" or "spiritually" present. On the other hand, ordinary distractions, even though they should last through a great part or even most of Mass, would not constitute "missing" Mass.

The Church does not in these matters go down into minute legal and canonical regulations. She leaves most matters of interpretation and application to custom, good sense, and loyalty. And in the same spirit she asks us to interpret the law in the matter of exemption. No one, cleric or layman, is dispensed from hearing Mass on Sundays or holydays. But where attending would involve grave or reasonably serious hardship, on account of illness, of distance from church, or of other cause, the person is exempted from the obligation. A good common-sense rule for determining whether illness is serious enough to constitute grave hardship is: If you are ill enough to break a serious dinner or theater engagement, you are ill enough to be exempted from Mass, and vice versa.

So far as distance from church is concerned, no mathematical rule is or can be laid down. Distance means less in these days of automobiles and electric and steam transportation than it used to mean in the days of our grandfathers. A distance, for instance, of ten miles from church can be covered by auto on a fair road in fifteen or twenty minutes. Common sense would hardly call such an auto spin a grave hardship.

In case of *serious* or *honest* doubt as to whether the illness, distance, or other obstacle constitutes in a given case a real hardship or only a minor and negligible inconvenience, we may, if we so desire, "take advantage," as the expression goes, of the doubt.

> Am I at liberty to choose a week-end or vacation place where I know I shall be unable to hear Mass on Sunday?

The foregoing summary of the first precept of the Church covers the questions that most frequently come up regarding the content of the precept. What, we may further ask, is the inner purpose and spirit of the precept?

The rich *blessings* derived from attending Mass are well recognized by informed Catholics. The Holy Sacrifice of the Mass is the renewal of the Sacrifice of Calvary. Through it the graces of Redemption flood into our souls, to purify us, and to strengthen us in the battles of life. Again, weekly Mass is like numbered highway signs that guide us along the road that leads to God. It is a periodical reminder, lest we forget God, and lest we forget that here we have no lasting city, and that our home lies in eternity beyond the portals of death and time. Furthermore, by bringing us together at the foot of the altar, it keeps fresh our consciousness that we are not alone in our quest of eternity but are members of the undying Mystical Body of Christ.

> What other benefits are derived from the Mass and from weekly or more frequent attendance?

The *duty* of worship is an integral part of the natural moral law. This duty was made more concrete by God in the third commandment of the Decalogue: "Remember that thou keep holy the sabbath day." In the Catholic mind the duty of worship is closely linked up with the thought of gratitude, particularly as regards attending Mass. This linking of the two attitudes would be expressed by the average Catholic about as follows: "If God loved me enough to die for me on the cross, then I certainly ought to love Him enough to give a little of my time each week to be present at the unbloody sacrifice of our Savior upon the altar."

With the abolition of the ancient Jewish ritual law by Christ, the Church from Apostolic times substituted Sunday, the Lord's day, for Saturday, the Sabbath. It was customary from these earliest times for the Christians to come together for Mass on the first day of the week (Acts xx. 7; cf. McAndrew in The Catholic Mind, Mar. 22, 1924, 102-5) and this spontaneous popular custom became later crystallized in the third or fourth century into the first precept of the Church. Thus the obligation of hearing Sunday Mass is rooted in the natural and divine law, the Church merely determining the time and place, and selecting as the type of worship the supreme and central act of worship established as such by Christ Himself.

In view, therefore, both of the benefits derived and of the duties involved, the Church would be remiss to her sacred office and responsibility, and in the end an enemy to her own members, were she not to bring every reasonable moral pressure to bear upon us in this matter. Hence the precept.

The question is sometimes put: Would it not be better were the Church merely to recommend and urge attendance at Mass, but not to require it under pain of sin, or at least not under pain of mortal sin?

Undoubtedly, it is much better to go quite freely, out of deep love for the Mass itself and of loyalty to Him who is sacrificed upon the altar. Undoubtedly, too, were there no precept, great numbers would go to weekly Mass as they now go to weekday Mass. For them, the burden of the precept is no burden at all.

On the other hand, the Church must work for the greatest good of the greatest number. Were it not for the precept, many, and in the long run, probably the majority would develop the habit of staying away. Most of us have an honest understanding of our own carelessness in matters of religion, or at least of our tendency to carelessness. If our lot happened to be cast in an environment where everybody, whether religiously inclined or not, went to Mass, then we should probably go with the crowd. If, however, our lot were cast in a less religious environment, the chances are that in the long run, and perhaps in the short run, we would slip farther and farther from our habits. No doubt but at times we feel the precept as something of a sacrifice, but on the other hand we feel that the benefits vastly outweigh the burden, that duty demands the sacrifice, and that the precept protects us, as good traffic laws do, against our own negligence and helps us be independent of our social environment. In this very true sense, the precept, notwithstanding the sacrifices it sometimes involves, is a popular one, and, were the matter voted on by referendum, there can be little doubt that it would be carried by an overwhelming majority.

The second question is: Why does the precept oblige gravely? The benefits fulfil supreme needs, and the moral duty of worship is a grave one. From the more practical standpoint, it may be added, we need not be professional psychologists to know that were the precept binding only under venial sin, it would largely fail of its purpose. This would be sending a boy to do a man's work.

What is the best way of assisting at Mass? How can the greatest benefit be derived from such assistance? Missals in English are now easily and cheaply obtainable. What advantages has the use of the Missal by the laity attending Mass?

If a person finds he is much distracted at Mass, what remedy could be suggested? The use of a prayerbook? Of the Missal in English? Of the Rosary? What of the plan of reading the Gospels, or other parts of the New Testament, at least for a change? Of reading some spiritual book that appeals and is found helpful and inspiring?

John Doe, Catholic born, is living a gravely immoral life. He is something of a scoundrel and very honestly recognizes it. Recently he gave up going to Mass on Sundays, on the following plea: "A man who is not living up to his conscience is a hypocrite to go to church. I may be in the 'sinner' class, but I'm no hypocrite." What would you say to him?

If you are traveling or visiting in a foreign country on a day that is a holyday of obligation in that country but not such in your own, are you obliged to attend Mass? What if the day *is* a holyday of obligation in your own country but not in the country in which you are traveling? (See art., "Law," in Cath. Encycl., Supplement, for general rule covering all such cases of attending Mass, abstaining, fasting, and so forth.)

2. *Abstinence and Fasting*

By abstinence is meant abstaining from meat. The Church law does not follow strict zoological lines. By meat is meant in a general way the flesh of the land animals. Aquatic or semi-aquatic animals such as frogs and terrapins do not come within the law. The law binds all Catholics who are seven years of age or older. The days of abstinence are: All Fridays (unless the Friday happens to be a holyday of obligation), Ember Days, the Wednesdays of Lent (or in some dioceses the Saturdays), Ash Wednesday, and the eves of Pentecost, of the Assumption, of All Saints' Day, and of Christmas.

We are exempted from the law of abstinence when observing it in a given case would involve serious hardship. In practice, however, such cases of serious hardship from abstinence are rare. In former times traveling by stage, on horseback, or afoot frequently meant that the traveler had to take what he could get at farmhouses or little wayside inns, and often the menu was a very limited one. Consequently abstinence when traveling often meant considerable hardship, and sometimes still does. Common sense, however, tells us that ordinary traveling under modern conditions, whether on trains or by auto or auto-bus, does not submit us to serious hardship in abstaining from meat. At most traveling today exempts us from fasting proper.

A particular case arises where a Catholic is dining out and his non-Catholic hostess inadvertently serves meat. Refusing it might cause embarrassment both to guest and hostess. On the other hand, the forgetful hostess is apt to recall later the fact of the day being Friday and to think it rather strange, to say the least, that a Catholic should partake of meat on Friday. A simple solution of this dilemma in most cases is, in accordance with our recognized American table code, to accept the meat as one might accept any other particular food he does not eat, but not to partake of it.

In these and in many similar cases that occur, the Church does not lay down explicit detailed written laws. She leaves matters of this kind to the interpretation of custom, to the good sense and good will of her members. A general rule covering most such cases can be put in four words: *Be reasonable; be honest.* Be reasonable: the Church does not desire to impose grave hardship. Be honest: avoid laxity; don't beat the devil around a bush!

In Spanish-speaking countries and in some parts of our own American southwest, by old dispensations dating back to the days of the Spanish struggles with the Moors, those living in these areas are not obliged to abstain on most Fridays of the year. This dispensation, however, is what is called a territorial one. Consequently natives of these parts who are actually traveling or resident elsewhere are obliged to abstain on Fridays.

By fasting is meant partaking of only one full meal a day, either at midday or in the evening. One who fasts is allowed to take for breakfast only a little bread, with coffee or some other beverage, while at the midday lunch or the evening supper he should eat only lightly and should take no meat. There is no Church law establishing the definite amount of food to be taken at this luncheon or supper, notwithstanding the common belief regarding eight ounces. The general spirit of the fasting law is that the luncheon or supper be a light one, lighter than would ordinarily be taken. The law obliges all who are over twenty-one and under sixty. It is obligatory on Ember Days, on Ash Wednesday, on the eves listed above under "Abstinence," and on all days of Lent except Sundays.

Serious hardship exempts from the law of fasting, quite apart from dispensations proper. In contrast to exemptions from abstinence, exemptions from fasting are very frequent and common in the United States. Workingmen who do hard physical labor, prospective mothers or nursing mothers, individuals who suffer from weakness or headache if they attempt fasting, are regularly exempted. There is no written law exempting college students as such from fasting, but if they are really working hard at their jobs large numbers of them at least are exempted. If they are in doubt as to whether fasting would involve a serious hardship for them, they should consult their confessors and if necessary be dispensed. If exempted from fasting, we are expected to substitute some other form of self-denial.

Abstinence and fasting go back to our Lord's own practice and recommendation. The Lenten fast in particular harks back to our Lord's own forty-day fast. Abstinence or fasting in one form or another has been normal in the Catholic Church since Apostolic times, and for that matter is more or less normal in the religious practices of humanity.

The purposes of fasting are the following: (1) First and above all, abstinence and fasting are an atonement to God for our sins, a penance undertaken to satisfy in some measure at least for our offences against Him. (2) Again, they are a form of sacrifice offered to God in recognition of Christ's self-denial and sacrifice of the cross. It is the least we can do for what He has done for us. This relation of abstinence and fasting to the Passion and Death of Christ is indicated by the selection of the Fridays of the year and the weeks preceding Good Friday as special times of abstinence and fasting. (3) Abstinence and fasting imply a voluntary incursion by the higher or psychic self into the domain of the lower or physical self, in order to strengthen self-mastery in psychic and spiritual life. By so taking the offensive as it were, we are in a better condition for the defensive when temptation or other attack comes. (4) The physical effects of moderate abstinence and fasting are nearly always good. It must be recalled, however, that the Church's object is primarily spiritual rather than physical. Fasting and abstinence are not intended by the Church as forms of reducing or dieting!

The laws of abstinence and fasting and their application illustrate well certain features that characterize the whole spirit of Church legislation and government. The laws are very real laws binding in conscience, but all sorts of local and personal exceptions, dispensations, and modifications are recognized. The object of the Church in these matters is to secure for her members the maximum benefits above listed with a reasonable minimum of burden. In reality the obligations of abstinence and fasting are relatively easy, however real they be, and, while they involve some slight sacrifices, do not entail sacrifices beyond the good will or ability of the vast majority. Finally, in the interpretation of this, as of other Church precepts, the general rule given above stands out prominently: Be reasonable; be honest.

As regards the Lenten fast in particular, in view of the great number of exemptions or dispensations that occur in this country particularly, Catholics sometimes ask whether it would not be better to abolish the Lenten fast entirely. We have to recall, however, that if this were done, the final result would almost certainly be that Lent would pass without sacrifices of any kind. This has actually taken place, as we know from our experience, since the abolition of the former strict Advent fast. As a matter of fact, practically all Catholics who are exempted from Lenten fast, nevertheless undertake certain Lenten sacrifices. They do this under the general feeling that if exempted they are "expected" to make some substitute. Nevertheless, the sacrifices are usually made more or less voluntarily and in a very splendid spirit. In fact, it is highly probable that in a great many cases, perhaps in the great majority, Lenten sacrifices, as ordinarily carried out by Catholics, are made in quite an unselfish spirit and constitute very definite acts of perfect love of God, understood in its fullest and strictest sense.

Does the practice of fasting and abstinence imply on the part of the Church any disregard of the rights or disrespect for the dignity of the human body? What is the general Catholic teaching regarding the rights and dignity of the human body? Cf. Karl Adam, The Spirit of Catholicism, ch. ix, pp. 154-56. What practical counsels and rules of conduct follow from such teaching?

3. *Yearly Confession*

What benefits are derived from the Sacrament of Penance? Would salvation be harder to obtain without it? Is perfect contrition necessary? Easy?

All Catholics who have reached the age of reason are obliged to go to confession at least once a year. This precept is not fulfilled by a sacrilegious confession. Strictly speaking, if a person has committed venial sins but no mortal sin, the precept does not oblige. The lay penitent's liberty in selecting whatever confessor he prefers, his own pastor or any other priest in his own parish church or elsewhere, is always rigidly safeguarded by the Church.

Most Church legislation regarding Confession falls directly on the clergy rather than on the laity, and is intended to protect the rights and welfare of the penitent. For instance, parish priests are gravely obliged in justice to provide for hearing the confessions of their parishioners under all reasonable demands. Where the penitent is properly disposed and requests absolution, the priest is obliged to give it. The seal of the confessional is absolutely inviolable. These and many other explicit provisions of the written Canon Law of the Church are established for the protection and benefit of the penitent.

Little discussion seems called for as regards the obligation of yearly confession. That there is an obligation of going to confession is a matter of divine law obvious from the very fact of the institution of the Sacrament of Penance. The Church in requiring yearly confession is merely applying this divine law to a given time. Certainly in such application the utmost leniency is shown. And as a matter of fact the vast majority of Catholics, quite apart from any Church law in the matter, go to confession much more frequently. The benefits of confession vastly outweigh the burdens.

How often should daily or frequent communicants go to confession?

What are the advantages of having a regular confessor?

What means would you suggest for deriving the greatest practical benefit from confession?

Under what conditions is a confessor obliged in conscience to refuse absolution?

4. *Easter Communion*

What are the chief benefits we derive from Holy Communion? From daily or frequent Communion?

All Catholics who have reached the age of reason are obliged in conscience by Church law to receive Communion once a year at least during the Easter Season. In the United States the Easter Season extends by special papal indult from the first Sunday of Lent inclusive to Trinity Sunday inclusive, —a period in all of about three and a half months. If through negligence or unavoidable obstacle, the yearly Communion is not made during the Easter Season, then in virtue of the precept the obligation still holds of receiving Communion as soon after Trinity Sunday as possible. It is a rather common misunderstanding among Catholics that in order to fulfil the duty of Easter Communion, the communicant must have the definite intention of going to Communion for this specific purpose. The Church does not require such explicit intention. The very fact of going to Communion during Easter time fulfils the law, quite regardless of whether the communicant has the explicit intention of thereby fulfilling it.

Wilfully to neglect Easter Communion is a grievous fault. It does not, however, entail excommunication or the denial of Christian burial, notwithstanding the rather widespread error on the point prevalent among Catholics. Neither in moral theology nor in Church law is either such penalty attached even to wilful and deliberate neglect of Easter Communion. On the other hand a person who deliberately neglects to fulfil his Easter duty is gravely delinquent.

As in the matter of yearly Confession, so too in that of Easter Communion, very little in the way of discussion seems called for. The obligation of receiving Communion is explicitly laid down by Our Lord Himself: "Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you" (Jn. vi. 54). The Church in her Easter Communion legislation is merely applying to a definite time the more general command of her Founder. Here, too, as in the case of the yearly Confession, the Church in her legislation insists only on the most lenient minimum. Most Catholics as a matter of fact go to Communion far more frequently than they are required to do by the Church law. The burden of Confession and Communion, so far as Church law is concerned, is practically negligible. The benefits and blessings derived from these two Sacraments outweigh a thousand times the very slight canonical burden involved.

> Those who go to Communion daily, frequently, or regularly may find themselves "drifting," that is, going along week after week and month after month without getting any better or worse, and often with what seems to be decreasing fervor or "devotion." What is the best remedy for seeming decrease in "devotion"? For "drifting" in

general? What of the remedy of selecting one's "strongest weakness" and specializing on the control of this as the chief aim of communions?

A word may be added regarding the Church law of fasting before Communion. This law does not seemingly go back to apostolic times. It probably arose as a custom in the late first or early second century and only afterwards became a precept. The purpose of the precept is obvious enough. It is a means,—other means might have been chosen,—of showing respect and reverence to Him who is the food of our souls. It is not a matter of divine law, as is the obligation of being in the state of grace before receiving Communion. The Church in fact dispenses from the law of fasting before Communion where there is danger of death and, under some conditions, for invalids even apart from danger of death. In the observation of the fast from midnight, any time,—standard, daylight-saving, or sidereal,—may be chosen.

While the law of fasting before Communion is to be understood literally and strictly as implying that we shall abstain from anything taken as food or drink after midnight, on the other hand the Church desires us to use good sense in our interpretation. If, for instance, before going to Communion a drop or so of water be swallowed while washing or taking a shower, or brushing one's teeth, there should be no scruple at all about going to Communion. The numerous other similar questions that can be raised by oversensitive consciences should be answered in the same fashion. The Church has no intention of going down into minute details of this kind. To do so would savor more of ancient and defunct phariseeism than of the living spirit of the Church of Christ. Smoking after midnight does not, of course, break one's fast, and does not come under the fasting law. However, it does seem more respectful to abstain from smoking before Communion, and such abstention is recommended.

5. *Support of the Church*

The precept of contributing to the support of the Church is usually spoken of as contributing to the support of the pastor. In reality, the salary of the clergy is a relatively small item in the total maintenance costs of the Church. These costs for overhead and expansion have to do with the four great works of the Church: worship and the care of souls charities of many kinds; education of the young; and missionary enterprises.

The general precept of the Church is to the effect that each Catholic in a position to do so should contribute out of his income. The Church, however, does not set forth any detailed rule in the matter, or lay down any definite percentage of income to be contributed. The Church precept in the matter cannot exactly be called an application of the divine precept. It is hardly more than a reiteration thereof as implied in Our Lord's words: "The labourer is worthy of his hire" (Lu. x. 7), or as more explicitly stated by St. Paul: "So also the Lord ordained that they who preach the gospel, should live by the gospel" (I Cor. ix. 14.)

It may be suggested, although the written law of the Church does not go down into such details, that the amount each one contributes should be determined by two things: the amount needed to carry on the work of the parish or diocese, and the financial resources of the individual. If, for instance, the expenses of a given parish amount to $10,000 a year and there are two hundred income-receivers in the parish, a basic per capita contribution of about $50 a year per income-receiver would cover the required expenses. On the other hand, ability to contribute may well be taken into account. If a person has no income at all, of course he is not expected to contribute at all. A person who has an income of $3,000 a year and has no one dependent upon him may reasonably be expected to contribute more than the father of a family who has the same income but a family of five to support.

Most Church laws, in fact, regarding ecclesiastical finances bear directly upon the clergy, and are intended to forestall possible abuses or to eradicate actual ones, and to protect the laity. Some of these laws or regulations are for instance: no offering may be received for confession (2nd Plen. Council Baltimore); the poor must be buried gratis (Can. 1235); no fee may be demanded for matrimonial dispensations, except the slight charge, for those able to pay, to cover the current expenses of chancery administration (Can. 1056).

It would be splendid if the current expenses for the four great works of the Church,—worship and care of souls, education, charity, missions,—could be met by prayers, indulgences, or some other spiritual means. But the Church on earth is not the heavenly Jerusalem. It is set in the midst of our human society and must "pay its way" as must every other organization that lives and thrives. Probably nowhere in the world is so vast an undertaking carried on so economically as is the Catholic Church. Our Catholic school system, for instance, is conducted at a cost per pupil of about one-third or one-half of the cost per pupil in the public school system of the country. Major economies are possible in the Church owing to many reasons, particularly to the fact that the salary schedule is extremely low as compared with secular salary schedules.

No one for a moment holds that the financial administration of the Church is perfect. Wherever the golden apple of discord appears in human affairs there are bound to be imperfections, and here and there even minor or major scandals. So far as dispensing Church funds is concerned, the problems are less acute. The problems arise chiefly in the matter of fund-gathering.

In the United States particularly we have had to undertake a vast program of building and expansion owing to the great emergency created by the fact of our unprecedented immigration since the early part of the last century. While we are beginning to catch up a little since the restrictive immigration policy has gone into effect, we are very far from having completed even our brick-and-mortar period of development. This forced and feverish expansion has necessarily meant a vast financial outlay and large demands on the generosity of the Catholic people. To their honor be it said that in the main they have shown generosity of a high order and a spirit of sacrifice that is an undying credit to the American Catholic name. These sacrifices have been made through the faith and charity of American Catholics, without our receiving a single cent from the State. Even as regards our Catholic educational system, we have supported it while at the same time paying our share of taxation for the support of the public educational system.

Meeting these vast financial needs and endeavoring to distribute equitably the burden has been and still remains a difficult task. Particularly baffling is that of equitably distributing the burden. Let us suppose that the expenses of a given small parish amount to $5,000 a year and that there are one hundred contributors or income-receivers in the parish. Let us suppose further that these one hundred have each approximately the same income. The average contribution required to keep the parish going would be $50 from each income-receiver. If, however, fifty of the hundred income-receivers contribute only $20 a year, making a total of $1,000, this will mean that the other $4,000 must be made up by the remaining fifty income-receivers contributing on the average $80 a year. Where a majority or a large proportion of parishioners fail to contribute their equitable share of the burden, they throw an inequitably large share of the burden on the other parishioners. This is unfair to the latter. It constitutes in fact something very much akin to sponging. A good many of the ways and means of collecting funds to which exception has been taken both by Catholic public opinion and by authoritative ecclesiastical pronouncement have been resorted to as a means of distributing with more or less equity the burden. Such criticized means are, for instance, collections at the church door, or collections made by the priest going in person through the aisles. The intention back of such methods is a laudable one. The methods themselves are not in accordance with the Catholic spirit or with authoritative Catholic pronouncements.

In the United States the authorized ways and means of collecting funds may be divided into the ordinary and the extraordinary. The ordinary means are the offertory collections, envelope and budget systems, and pew rents. Here and there the budget system, by which each income-receiver is asked to give a definite yearly amount calculated on his income and obligations, has seemingly worked out very successfully and has eliminated the necessity of "talking money" from the pulpit. The frequent changes, however, that occur in the membership of the average city parish make it difficult in many places to apply the budget system satisfactorily. Where the pew-rent plan is in operation, certain seats must be left free for those who do not or cannot rent pews. Extraordinary ways and means are: special collections, entertainments and fairs, special campaigns, legacies, voluntary offerings as Mass stipends or on the occasion of baptisms, marriages and funerals.

No perfect system of ecclesiastical fund-gathering has ever been or can be worked out. Each plan has its advantages and disadvantages. The above-mentioned authorized plans in common use work reasonably well, but it has to be admitted that they ordinarily do not distribute the financial burden as equitably as would be desirable. The two plans previously mentioned as distributing the burden equitably are on the other hand open to criticism for very obvious reasons. The Church in these as in so many other practical matters has to struggle along, guided on the one hand by the inner principles of her own lofty teaching and on the other hand by practical wisdom and experience.

What is Peter's Pence? For what purpose is it used?

To what extent is the individual Catholic expected in conscience to contribute to the support of Catholic charities? Catholic education? Catholic home and foreign missions?

What kinds of property, Catholic or non-Catholic, are ordinarily exempted from taxation in the United States? On what grounds are such exemptions granted by law and approved by public opinion?

Does the promise of Christ that His Church would not fail imply that Catholicism in this or that particular nation will not and cannot fail? Have we any historic examples of such local or national failure following on the heels of seeming vigor and prosperity? What factors chiefly contributed to the failure?

Before leaving the subject of finances, a word may not be out of place regarding what is probably the greatest hazard we Catholics of the United States face or will soon face,—the hazard of our own material prosperity. It is a hazard that besets or will beset clergy and laity alike. We are all in the same boat in more senses than one. We are in the same boat of human nature and we are all sailors or pilots in the same bark of Peter. For both, clergy and laity, the subtlest and deadliest enemy, as revealed to us in our Lord's forceful saying on riches, in our own Catholic history, and in our own everyday experience of life, is not persecution, but prosperity. We have nearly always thrived on persecution. We have nearly always withered under prosperity. If, which may God forbid, the Church in America ever fails,—and by the Church we mean Catholic laity and clergy alike,—it will in all probability be not the result of bigotry and persecution, but of wealth, that is, our attitude toward and abuse of wealth.

6. *Church Laws and Marriage*

The subject of marriage in its many phases is dealt with in detail in the other three Courses of the present Outlines. Here we shall give only a few points in summary form for the purpose of emphasizing the difference between divine law and Church law in the matter of marriage, and of illustrating some of the general policies and principles underlying the Church's marriage legislation.

> What is the difference between divorce and separation from bed and board? Between an annulment and a declaration of nullity? Are these distinctions recognized by civil law as well as by ecclesiastical or canon law?

By natural law, marriage is a contract, and by divine law, a Sacrament. The two basic provisions of divine and natural law regarding marriage are the following: (1) a marriage between two Christians, validly entered into and consummated is absolutely indissoluble and can never admit of divorce with right to remarry; (2) the marriage contract to be valid must be made knowingly, seriously, freely and without substantial fraud or error. The Church has no right to dispense from the provisions of the divine or natural law. She has no authority to grant divorces. If the supposed marriage has not been validly entered into, she may and does issue, not an annulment, but a declaration of nullity. This implies the right to *marry*,—not to *re*marry because the couple have not been *really* married.

The two very rarely occurring cases of Pauline privilege (cf. Conway, Question Box, s.v.) and of dissolution in the case of the unconsummated marriage, while appearing as exceptions to the rule of divorce are in reality illustrations that exemplify and confirm the rule. Marriage is a relatively permanent contract under the natural law, but Christian marriage has been given a complete and absolute indissolubility by Christ. The Pauline privilege affects only the relatively permanent marriages entered into under the natural rather than under the Christian law.

As regards the unconsummated marriage, a word of explanation may clear up the seeming inconsistency. That the marriage contract be valid, the consent given thereto by the two parties must be not only voluntary and serious, but must be expressed in some outward form, either by word or by act. Different peoples in different periods of time have chosen very different ways of signifying externally this internal consent. Under our own civil law the verbal consent alone given at the time of the wedding is considered as absolute and final. The Church, while taking very seriously, as semi-final, so to speak, the verbal consent given at the time of the wedding, considers that the final and absolute external expression of the internal consent comes with the first use of the marital right. Consequently under very exceptional circumstances, where the verbal expression of consent has been given in the wedding, but the final external expression of that consent by act, that is, by the use of the marital right, has not taken place, the marriage is not completely entered into and finally sealed as it were, nor is it absolutely indissoluble.

Some of the provisions regarding marriage are based on mixed Church law and divine and natural law. Such, for instance, is the impediment of blood relationship. The prohibition of marriage between near kin is based on a natural law. The Church, however, applies this general law by determining the exact degree of kinship. Under the older Canon Law marriages were prohibited within the fourth degree; within recent years, however, owing to changed modern social and economic conditions, the prohibition extends only to the third degree inclusive. Those related in the third degree are second cousins or second cousins once removed; third cousins are related within the fourth degree.

Many other marriage provisions are matters purely of Church law. The general purpose of these provisions is to safeguard, first the religious or sacramental character of marriage, and secondly the social rights and welfare of mates, offspring and society.

The more specific purposes of publishing banns and of discouraging mixed marriages are dealt with in Courses

II and IV of the present Outlines, and need not be repeated here.

Two provisions of Church law that are not dealt with elsewhere and that have the purpose primarily of protecting social rights and welfare are, for example, the ecclesiastical impediments of crime and abduction. If, for instance, a man and woman conspire to murder the mate of one and the murder actually occurs, by Church law they are prohibited from marrying under pain of nullity of the attempted marriage. This is called the impediment of crime. Again, if a woman be abducted forcibly, the abductor is not allowed to marry her, under pain of nullity, so long as she remains in his power. This is called the impediment of abduction. The protective social purposes of impediments or defences of this kind are too obvious to call for an explanation.

What are the purposes of the State in requiring marriage licenses?

The Church law that probably gives rise to most discussion is the impediment of clandestinity. The substance of the Church law in the matter is as follows: Two Catholics or a Catholic and a non-Catholic, to be married validly, must be married before the pastor of the parish in which they are married or before the bishop of the diocese, or before some priest delegated by the one or the other, and in the presence of two witnesses. This general regulation, first formulated at the Council of Trent, became of application for the whole United States on Easter Sunday, 1908. The purposes of the law are the following.

First, by requiring marriage before the pastor or bishop, the Church desires to emphasize the religious and sacramental character of marriage, which in our contemporary civilization is so often looked upon as a purely secular contract. Secondly, she desires to make sure that the marriage is officially witnessed and recorded, in order to avoid the obvious and grave evils that result from doubtful, secret, or common-law marriages. Her purpose here is the same as that of our States in requiring a license. Thirdly, she is anxious that, before the marriage takes place, the parties concerned talk over with their pastor the proposed marriage in view of possible impediments that may stand in the way of the validity of the marriage, such as near kinship, a former mate still living, and so forth. This precaution is particularly necessary under our present social conditions in view of the enormous confusion that prevails in the secular marriage laws both in our own country and of most other countries of the world. Unless these problems be ironed out before the marriage, the gravest evils can easily result to the rights and welfare of the mates themselves, of the future offspring, and of society.

As the impediment of clandestinity has actually worked out in the United States since 1908, we have, however, experienced one regrettable result. In not a few cases, Catholics have married out of the Church, have later obtained civil divorces, and have then returned and demanded to be married in the Church, although the previous divorced mate was still living. In such cases, if the Catholic party or parties concerned can prove the facts, they have the strict right to be married in the Church according to the provisions of the Canon Law. No parish priest is free to refuse to marry them. They can insist on their canonical rights, and usually do, in spite of the grave evil and scandal involved, and in spite of the misunderstanding on the part both of Catholics and of non-Catholics. It is true that such cases have not been a matter of daily occurrence, but they are and have been frequent enough to constitute a very real problem and often a very grave scandal.

The question has therefore been raised, and in all Catholic loyalty, as to whether it would not be well if an exception were made for the United States to this general law of the Church that makes invalid all attempted marriages out of the Church by Catholics. This question is not infrequently raised in college religion classes. It is not impossible that such exception to the general Canon Law may some day be made for this country. In practical matters of this kind, the Church is granted light and guidance, but not infallibility of judgment, by the Holy Spirit. She has to act on the best practical wisdom which thought, experience, and prayer can bring her. She has to weigh the values of uniform legislation against the weakness and confusion that often result from local or regional exceptions to general legislation. Further she has to weigh the advantages of a given law against the disadvantages. The Church has to meet the actual situation and has to act upon it; she cannot stick at the cross-roads and do nothing. As in civil legislation so in ecclesiastical legislation, very difficult and knotty practical problems are met. In the present problem, there may be room for honest and loyal difference of view as to whether the disadvantages outweigh the advantages. The benefits, however, derived from the law as it stands are so far-reaching and fundamental that, notwithstanding the occasional even grave evil or scandal that may occur, these advantages seem very considerably to outweigh the evils.

This particular case of clandestinity has been here discussed for the special purpose of illustrating the fact that the Church has as a matter of everyday procedure to meet, not theoretically, but actually, situations which require decision and action. She cannot merely discuss such problems academically, or suspend judgment. She must decide and act. No matter how she would decide and act, criticism would certainly come, whether from within or without the fold.

Situations similar to that arising in the case of the foregoing general law arise at times in the case of applying general laws to particular marriages. In the civil courts, the ablest and most honest judges at times disagree on the application of a general law or principle to a particular case. Superior courts not infrequently reverse the decisions of inferior courts and sometimes the reversing decision of the superior court is in turn reversed by the Supreme Court. Even in our Federal Supreme Court we at times get seven-to-two or five-to-four decisions. Laws and principles may be as clear as the noon-day sun. But their application to the infinite complexities of human life is often a most difficult and delicate task.

The same difficulty at times obtains in the application of general ecclesiastical laws and principles to particular cases, both marriage cases and others. For instance, it is of the most extreme importance that what we may call domestic freedom should be safeguarded, the fundamental right of the individual to choose freely his or her own life-mate. At times, however, it is extremely difficult to decide clearly whether in a given case such pressure in choice has been brought as would constitute real moral or physical coercion. It is easy to define in what coercion consists. It is extremely difficult at times to decide, in the light of complicated and often conflicting evidence, whether in an actual case the pressure brought to bear upon the individual really constituted moral or physical coercion. It is easy for us to discuss academically such cases as the famous Marlborough case and to take different views or to suspend judgment. The Church is not free, however, to suspend judgment in such matters. She must and does act, not rashly, but on the best and fullest knowledge of the facts that she can obtain. Honest men sometimes may and do, with or without knowledge of all the facts and circumstances, disagree with her decisions. This, however, is the penalty which any individual or any society must pay for making decisions and going ahead instead of suspending judgment and standing still.

For brief discussion of frequency of declarations of nullity as well as of the financial aspects of such trials and decisions, see chapter xviii of present volume.

From the foregoing study of the precepts of the Church, what general principles and policies would you formulate as underlying all or most of the precepts?

REFERENCES FOR READING

a. In General.—Our two best treatments in English of the precepts in general are: Koch-Preuss, Handbook of Moral Theology, iv, 313-98; Slater, Manual of Moral Theology, i, 563-81. The three best standard reference works for these and all other Church laws are the Commentaries on the New Code by Augustine (8 small volumes), Ayrinhac (see list in bibliography at end of present course), and Woywod (2 vols., 1925 ed.). It may be suggested that one of these three standard larger commentaries be in the college library reading room or otherwise easily accessible, for reference and consultation by teachers and students. The standard source on the origin and historical development of the precepts of the Church is Villien, History of the Commandments of the Church.

b. *In Particular.*—See following articles in Cath. Encycl.: "Sunday," by Slater; "Sabbath," by Bechtel; "Abstinence," by O'Neill; "Crusade, Bull of the," by de Hinojosa; and the excellent outline on parish finances, "Church Maintenance," by Fanning, giving authoritative ecclesiastical decrees on ways and means of fund-raising. On the question of obligation of local laws on travelers and visitors, see: short outline in art., "Law," Cath. Encycl., Supplement; in fuller detail in Augustine, i, 90-93; Ayrinhac; General Legislation, 118-20; or Woywod, i, 8-10. On details of marriage legislation, see: Augustine, v; Ayrinhac, Marriage Legislation; or Woywod; more briefly in articles, "Marriage" and "Clandestinity," in Cath. Encycl., Supplement, vol. xvii.

CHAPTER III

SOME MUCH DISCUSSED CHURCH LAWS AND POLICIES

The present volume is not a textbook of Canon Law. Catholic college students are not studying to be canon lawyers. Moreover, the great bulk of Church laws and policies affect more directly the obligations and responsibilities of the clergy and religious orders. It is not, therefore, our purpose to cover systematically the whole field of Church legislation and administration. The present chapter is devoted to a consideration of those laws and policies which, to judge from the discussions raised and the interest shown by American Catholic college students, constitute more acute practical problems of thought, attitude or action for them.

1. *The Index*

Limitations on our reading are set partly by the natural moral law, and partly by ecclesiastical legislation.

By the natural moral law, what undermines an individual's faith or morals is insofar wrong for him. If the reading of irreligious or salacious literature tends to undermine his faith or morals, then such reading is for him ethically wrong. It is wrong because and insofar as it does him harm. This natural moral law is flexible in the sense that it obliges in conscience according to individual circumstances and conditions. A book which might be harmless for one person may be gravely harmful for another. This natural moral law has very wide application in every individual Catholic's life, and constitutes a very definite and grave practical problem for him.

Church legislation in the matter of reading is a very different thing, although it is based ultimately on the natural moral law. College students' concern with such Church legislation appears to center primarily around the list of books that is known as the Index. Of the tens of thousands of books that come out each year, not one one-hundredth of one per cent are put on the Index. Last year (1929), 10,187 books were published in the United States alone, 1,345 of these being new editions. Not one of these 8,842 new books was put on the Index.

The 1929 output for the United States was an average one. Any one statistically inclined may, if he wishes, calculate roughly the number of new books that have been published in the United States and the western world since 1900. The number since the establishment of the Index in the sixteenth century runs into many millions. Yet of the millions of books published in the last three hundred years only about five thousand are on the Index and the overwhelming majority of even these five thousand are obscure and excessively rare tracts and treatises in which no man living is interested and which are not to be found in our largest American and European libraries. In the fifty-three years from 1850 to 1903 only 13 books in the English language were placed on the Index, an average of one in four years. There are probably on the Index not a half dozen works first published in the United States. The Church has certainly exercised extreme moderation in her censorship.

The fact is, the Index, in contrast with the wide sweep of the natural moral law, includes an insignificantly tiny fraction of the world's literature, and a still tinier fraction of literature in the English language. In contrast, too, to the obligation of the natural moral law, the obligation not to read books on the Index falls upon all Catholics without exception, unless dispensed, regardless of whether the particular book is apt to hurt the faith or morals of the particular Catholic reader or not. The reasons for this second difference between Church legislation and the natural law will be touched upon below.

The Church undertakes no systematic combing of all the new literature that comes out every year. Many of the books that are on the Index are key works representative of outstanding movements that have created or are creating grave crises of faith or morals for many people in some one country or in wider regions. These, however, are by no means the only works on the Index. A high proportion of them are books containing such things as: erroneous and garbled liturgical treatises; apocryphal and false indulgences; charms, methods of divination, and kindred frauds and superstitions; superstitious or ridiculous devotions; spurious and misleading visions, revelations, miracles, prophecies, and so forth. Technical works in the natural sciences are practically never put on the Index.

> A few minutes' fingering of the Index will give a better idea of its content than any explanation we can give. Borrow a copy, if obtainable in your college library or elsewhere, and glance through a few pages. It will probably be a surprise to you.

If a book is on the Index translations of the book in any other language are also on the Index. But plays and movies based on books on the Index are not on the Index. Dispensations for reading works on the Index are readily granted on request for any reasonable purpose, such as research or study. In this country, parish priests have not ordinarily the faculty of dispensing from the Index; bishops may dispense for single books; the Apostolic Delegate may dispense for all books. Dispensations are granted with a minimum of formality wherever there is any serious or reasonable ground. They are not, however, granted for the reading of books that are *ex professo* obscene.

One who, knowing a book to be on the Index, reads a notable portion thereof, commits a grave sin. If only a small portion be read, a venial sin is committed. Excommunication is incurred by those who, knowing the penalty to be excommunication and knowing the book to have been placed on the Index by Letters from the Pope himself, deliberately and without dispensation read it or a notable portion of it. Excommunication is incurred, not in the case of books which have been placed on the Index by congregational decrees, but only in the case of books placed thereon by a Brief or Bull from the Pope himself. Of the 5,000 (circa) books listed in the Index, less than 3 per cent have been put on it by such papal Brief or Bull.

Copies of the printed list of the Index can be ordered through any good bookseller. It is certainly not required that every Catholic have his own copy. As comparatively few libraries or individuals possess copies of the Index, it is sometimes a little difficult to find out if a given book is on the Index or not. The simplest procedure is to ask the parish priest. Even the best informed priest frequently has to look up the printed list to find if a given work is on the Index. Speaking for American Catholics and in view of our American conditions, we may say that it is usually quite safe, unless you know definitely to the contrary, to assume that the given work, if written originally in English, is not on the Index. Most questions arise regarding some of our more salacious "best sellers." Not one of these, to the present writer's knowledge, is on the Index. Many authors would be only too happy if they were, but the Church is not inclined to give gratuitous advertising in such matters, even though the book itself would merit condemnation.

Such in brief are the general provisions of both moral and ecclesiastical law as regards harmful reading. As regards the moral law, the reasons for it are too obvious to require any labored explanation. As regards the ecclesiastical law, and the Index in particular, the Church procedure in the matter has pretty nearly the same purposes and values as has similar civic procedure in this country.

> What is meant by freedom of the press? What are its advantages and drawbacks? What limitations upon freedom of the press are put by civil law? Why?

Our Federal laws prohibit the sending of fraudulent or fraud-promoting literature or of obscene printed matter or pictures through the mail. Local state or municipal regulations limit or prohibit the sale of pornographic literature or pictures. In extreme cases, federal or state regulations may limit the publication or distribution of literature that is subversive of public order. Furthermore, censorship, mild or strict, in accordance with varying time and place, is thrown around the legitimate stage and the movie screen. For instance, in 1924 thirty-four films were condemned entirely as immoral by the New York State Motion Picture Commission. In the same year 3,780 partial eliminations were made by the same Commission. There is no doubt that federal and state laws and policies of this kind can at times become too repressive and puritanical. On the other hand the common sense of the country recognizes that, until promoters, writers, publishers, and producers all grow wings, the federal, state and municipal authorities must in the interest of justice and of public decency take reasonable measures of limitation as regards literature or theatrical productions that promote economic fraud or moral obliquity. The American federal and local authorities, maintaining, as they do, neutrality on matters of religious belief, do not ordinarily put restrictions upon the circulation or sale of irreligious or antireligious literature.

The Index includes, as do federal and state laws, fraudulent and obscene literature. It differs from civil laws and policies in this general field in two respects: it does not include indecent pictures, movies, or theatrical performances; it does include works that undermine faith or that promote superstitious practices or encourage frauds or "pious queernesses." The Church, like the State, is interested, and by her constitution and purposes must be interested, in the promotion of justice and decency, and in addition is under bounden duty from her Founder to do all that lies in her power to build up faith and religion and to combat unbelief and superstition. Through the Index she warns her members of the poisons of the soul, just as the State requires venders of poison so to label products that may poison the body.

In placing works on the Index, she does not swerve from her duty merely because the work happens to have literary value. Not that she underestimates art and beauty. On the contrary, she has been a most consistent friend and patron of all the fine arts, literature included. But while she loves art and literature, she loves faith and morality more.

Again, she is profoundly interested in safeguarding maximum personal freedom and for that matter maximum freedom of the press. But such personal freedom or freedom of press is in civic as in ecclesiastic policies and legislation always limited by consideration of the common welfare. The practical ideal of Church and State is not the unlimited freedom which is license, but the maximum freedom that is consistent with the good of society.

The Index is a positive law or enactment. Like all such laws it occasionally bears a little hard on the individual. Laws regarding the sale of narcotic drugs may limit me in my freedom to purchase for harmless use certain narcotic drugs. The purpose of the law is to protect the great masses of people in the interest of the common welfare. To accomplish this the individual has occasionally to forego a bit of his liberty. Likewise in the case of the Index, even though a given work on the Index may do me no harm, yet I am not free to read it. The law in the case may involve a slight burden for me, but the benefits to the great majority vastly outweigh the slight sacrifice I am called on to make.

Generally speaking, the policy and purposes of the Church as regards the Index are fundamentally similar to the policy and purposes of the modern state regarding limitations upon the circulation, distribution and sale of certain types of literature. Certainly, the greatest fairness and moderation have been and are observed by the Church. Of the vast number of works that are subversive of faith and morals, only a negligible fraction, probably less than one-half of one per cent are actually on the prohibited list by name. The object of the Church throughout this whole much misunderstood policy has been and is to provide the maximum of benefit in the way of protection with the minimum of burden in the way of limitation on personal freedom. And even where she has felt obliged to place given works on the Index, she very freely grants dispensations to the individual Catholic who may have any reasonable ground for reading such books. Yet the Index is no hollow formality. The Church means it most seriously. But the real burden and problem for the average individual Catholic is *not the Index,* which covers only an infinitesimal fraction of the world's literature, *but the natural moral law that requires us not to read what is harmful to our own personal faith and morals.*

What is the meaning and purpose of the "Nihil obstat" and "Imprimatur" always found on the obverse of the title-page of Catholic works on religious and moral subjects?

2. *Freemasonry*

Catholics by Church law may not join the Masons, the Knights of Pythias, the Odd Fellows or the Sons of Temperance. The Church law does not apply to all secret societies as such. In a certain sense such organizations as the Elks, the Moose, or the Greek letter fraternities are secret societies, for they have secret rituals. But a Catholic may, if he wishes, join these latter. Most questions of Catholic college students concern the Masons, and to these we shall confine discussion, with particular attention to the English-speaking Masons of North America. First we shall outline some of the outstanding facts of Masonry, and shall then review the reasons for the Church's attitude.

Freemasonry had its origin in London, England, in 1717. From England it soon spread on the one hand to the continent, and on the other across the Atlantic to North America. Today it is of world-wide distribution. The Freemasons of the world may be divided into three main groups,—the English-speaking group, the Germanic, and the Latin. About 90 per cent of the three and a half million "regular" Masons in the world belong to the English-speaking group, 75 per cent or more being in the United States.

About three-fourths of American Masons go no higher than the third degree, that of Master Mason. Those who wish to take higher degrees follow the York Rite with six or seven degrees or the Scottish

Rite leading up to the thirty-third degree. The Scottish Rite in the United States is divided into two large independent bodies,—the Northern Jurisdiction embracing the fifteen States north of the Ohio River and east of the Mississippi, and the Southern Jurisdiction embracing the remaining States of the nation. Probably less than a tenth of American Masons belong to the Scottish Rite.

There is no central directing body for international Masonry. Not only are the various rites under independent jurisdictions, but also the jurisdictions within each rite are subdivided, following for the most part territorial political lines.

While Masonic bodies the world over have certain sympathies and views more or less in common, numberless major and minor differences prevail, particularly between the three great divisions,—the English-speaking, the Teutonic, and the Latin. We shall, for the sake of brevity, confine our attention chiefly to the respective attitudes of these three bodies toward religion and the Catholic Church.

Latin Masonry tends largely to be materialistic or atheistic and to be openly, frankly and virulently anti-Catholic. Teutonic Masonry leans strongly toward pantheism and is in the main unfriendly toward the Catholic Church. The more prevalent attitude in American Masonry as regards religion may be summed up as follows: "As a Mason you must believe in God and immortality and the moral law; what you choose to believe over and above these fundamentals is 'non-essential' in God's sight, or is at least your own affair." The "non-essentials,"—which would include such things as the divinity of Christ, the Sacraments and most other matters of Catholic teaching,—are rather commonly looked upon as superfluous, or else, particularly in the Southern Jurisdiction of the Scottish Rite, are branded as outworn and hide-bound theology, as futile and hate-breeding sectarianism, or as the manacles of slavish dogmatism. While American Masons represent more or less a cross section of non-Catholic American attitudes as regards the Catholic Church, the Southern Jurisdiction of the Scottish Rite is bitterly and violently antagonistic to the Catholic Church. It may be added parenthetically that the Southern Jurisdiction of the Scottish Rite is, both in its origin and in its spirit, the least American section of American Masonry.

The foregoing summary represents only the dominant drifts in Masonry. Masonry is a very complicated and chameleon-like organization and system. The Church in her attitude to Masonry has to be guided not so much by individual and local variations as by the dominant or prevalent drifts and attitudes in Masonry as such. She realizes very clearly that, particularly among English-speaking Masons, a vast number, perhaps the great majority, are neither anti-religious nor anti-Catholic, while many of them, as the Church knows and as we all know, are very kindly disposed, toward their Catholic friends, toward Catholics in general, toward Catholic belief and practice, and toward the Catholic Church herself.

The Church's attitude toward the Masonic fraternity is not primarily determined by the fact that the Masons are a secret society, nor by the fact that they have a secret ritual. These are quite secondary considerations. And as a matter of fact, the Church has no word of disapproval for most non-Masonic secret organizations. The chief reason for the Church's attitude toward Masonry is that the latter has shown and shows a marked *spirit of rationalism* and, in a very true sense, may be looked upon, with its elaborate symbolism and ritual, its creed and ethical code, its temples and altars and priesthoods, as *religion based upon rationalism.* As a representative American Mason, speaking from the Masonic standpoint, has expressed it: "Masonry silently but surely discountenances rabid theology and insensibly inculcates Theism or a species of Unitarianism as a conception or creed sufficient unto salvation" (John Arthur, in *Tyler-Keystone,* 1908-9, xxiii, 539).

> What precisely is meant by "rationalism"? (Cf. Cath. Encycl., s. v.) What is the difference between rationalism and scientific research? Between rationalism and the use of rational scientific methods in studying religious questions?

By rationalism we here mean the general tendency or movement to reject revelation or supernatural faith in any form and to rely solely on human reason in all religious and ethical matters. Rationalism takes three chief forms: deism, pantheism, and agnosticism or atheism. Deism or theism holds to belief in a personal God but implies that belief in the divinity of Christ is superfluous or superstitious. Pantheism holds to the belief that all things are one and divine, but implies that belief in a supreme and distinct personal God is superfluous or superstitious. Materialism or atheism goes still farther and holds that all belief in God is superfluous or superstitious. The agnostic holds that we do not or cannot know anything about God, even if there be a God.

In point of fact, Freemasonry arose at the time and place at which modern rationalism arose, namely in England in the early part of the eighteenth century, and its early constitutions and writings are honeycombed with outright rationalism. Rationalism in its subsequent history among English-speaking peoples has been dominantly deistic; among the Teutonic peoples, dominantly pantheistic; among the Latin peoples, dominantly agnostic or atheistic. The three great divisions of Masonry, —English-speaking, Teutonic, and Latin,—share the same respective philosophies.

Finally rationalism is the dominant note, although by no means the exclusive one of course, in all three divisions of Masonry, including the English-speaking and American Masons. This does not mean that all Masons are rationalists. Vast numbers of American Masons would be quite astonished at being so classified, and would probably have to look up their dictionaries to find out what "rationalism" means. But the fact remains and is well recognized by representative Masons themselves. The positive tenets of Christianity, over and above the existence of God and the immortality of the soul, are more commonly treated explicitly or implicitly by American Masonic spokesmen either as unproven, unessential and superfluous, or else are branded as outworn and dilapidated dogmas, as irrational and dead superstitions.

It was on this ground of "naturalism" or rationalism that Freemasonry was first condemned. "The Papal See," wrote the non-Catholic Hettner, "with the keen insight particularly characteristic of it in ecclesiastical and political matters, perceived in the clearest manner the inmost essence of Freemasonry. The Papacy banned it as early as 1738, and expressly on the ground that the order was based not on ecclesiastical but on purely human foundations; 'affectata quadam contenti honestatis naturalis specie,' as the Papal Bull put it." * Not otherwise spoke Leo XIII in 1884 when he referred to Masonry as "naturalism." The oaths, the secrets, the ritual, and such things, are minor matters; the essential thing in Masonry, from the Catholic standpoint, is its rationalistic philosophy and influence.

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* Literaturgeschichte d. achtzehnten Jahrhunderts, 5th ed., Braunschweig, 1894, i, 216.

"Protestantism is from the religious viewpoint only half of what Freemasonry is in entirety," as a Mason has succinctly expressed it. Catholicism rests on a synthesis of the three authorities: the Living Voice of the Church, the Written Word of the Bible, and reason. Protestantism in the sixteenth century rejected the Living Voice and fell back on the Written Word and reason. Rationalism in the eighteenth century further rejected the Written word and fell back on reason alone. Much of our contemporary post-Rationalism seems to be rejecting reason too, but that is another story. One is reminded of Newman's saying: "Unlearn Catholicism, and you open the way to your becoming Protestant, Unitarian, Deist, Pantheist, Sceptic, in a dreadful, but inevitable succession."

Naturally, the cleft between Catholicism and a society founded like Masonry on rationalism is still wider than is the cleft between Catholicism and Protestantism. Basically it would be even more difficult for a consistent and thorough-going Catholic to be a consistent and thorough-going Mason than it would for him to be a consistent and thorough-going member of a Protestant denomination. And well-informed Masons as clearly recognize this and as frankly express it as does the Church herself. American Catholics, while respecting the honest convictions and in innumerable cases cherishing the intimate and cordial friendship of their Masonic fellow-citizens, could not consistently with their own

Catholic convictions and loyalties be parties to the work of the lodge.

What have you found by experience to be the attitude of your Masonic acquaintances to yourself and to things Catholic?

Many non-Catholics join the Masons purely for the social, business, political or other advantages which Masonic membership is often supposed to bring. Could a Catholic in good conscience enter Masonry for these sole reasons?

Is there any relationship between any branch of American Masonry and organized anti-Catholic movements? Look up, e.g., the history of the Oregon School law in the files of *"America."*

3. *Attendance at Catholic Schools*

In the Encyclical Letter of Pope Pius XI on the "Christian Education of Youth" occurs the following provision: "We renew and confirm their [Pius IX and Leo XIII] declarations, as well as the Sacred Canons in which the frequenting of non-Catholic schools, whether neutral or mixed, those namely which are open to Catholics and non-Catholics alike, is forbidden for Catholic children, and can be at most tolerated, on the approval of the Ordinary alone, under determined circumstances of place and time, and with special precautions."

This statement, which caused so much discussion and misunderstanding at the time of its publication, December 31st, 1929, contains nothing new. It is but a paraphrase of the general law of the Church as expressed in Canon 1374 of the new Code: "Catholic children must not attend non-Catholic, neutral, or mixed schools, that is, such as are also open to non-Catholics. It is for the Bishop of the place alone to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated, without danger of perversion to the pupils."

The Third Plenary Council of Baltimore expressed the traditional law and obligation in similar terms: "All Catholic parents are bound to send their children to the parochial schools, unless either at home or in other Catholic school they may sufficiently and evidently provide for the Christian education of their children, or unless it be lawful to send them to other schools on account of a sufficient cause, approved by the bishop, and with opportune cautions and remedies."

The law is clear and unequivocal. Yet it is so formulated as to allow for varying local conditions and limitations.

The Church in the matter of Catholic education is concerned first and above all in providing for the needs of the child. A child needs many things, not the least important of which is religious training and instruction. The question then arises: *Who* is to give such religious training and instruction, the home or the school? Under the older social conditions that prevailed prior to the Industrial Revolution the child's religious education was largely looked after by the home. *Theoretically* parents can and could still give such religious training and instruction to their children. If, for instance, parents were willing to give, say, a quarter or half hour daily to the religious instruction of their children, in addition to giving them systematic religious training and good example, the children's religious education would be well looked after. *Actually,* however, parents, apart from extremely rare exceptions, are not doing this today, and there is no reasonable hope of prevailing upon them to do so. The Church has to deal not with a theoretic world but with an actual world. And it is in view of the actual impossibility of getting parents to fulfil the child's need for religious education with all that it includes,—not merely instruction, but example, atmosphere, training in religious and moral habits,—that the Church insists to the utmost possible upon this need being met through the only other available and practical means, the Catholic school. She would be remiss to a gravest responsibility were she not to bring every moral pressure to bear to protect the child in this his supreme need and basic right.

She recognizes, however, that in the application of the general law local conditions and limitations have to be taken into account. Sometimes there are not sufficient Catholic schools available. In many other cases, families live a long distance from any Catholic school. The general law of the Church explicitly and wisely leaves a great deal of leeway to the ordinary, the bishop of the diocese, charging him with the grave responsibility of applying the law and of making only such exceptions as local diocesan conditions urgently demand. For this and other reasons, we find certain differences in practice and application between diocese and diocese, and sometimes between parish and parish within the same diocese.

What evidence have we for judging relative efficiency in *secular* academic subjects of the parochial and public schools? To what extent can we base final judgment on relative successes of parochial and public school children in essay contests, debates, elocution contests, and so forth, in which both compete?

Schmitz' study of 1927 (The Adjustment of Teacher Training to Modern Educational Needs, 31, 38-39) showed that of the 52,183 teachers in public high schools for whom data were available, 65.7 per cent had had four years' training beyond high school, and that of the 1,618 teachers in Catholic high schools for whom information was obtainable, 72 per cent had had four years of such higher training. Would it be fair to take this, about the only detailed objective comparative study we have, as indicative of conditions throughout the two systems for the whole country? In the teaching of secular subjects, *some* Catholic schools are certainly above the *average* public school, and *some* public schools are certainly above the *average* Catholic school. Taking the country, however, at large, how do the two school systems seem to compare in efficiency? (See discussion of this question in: James H. Ryan, Catechism of Catholic Education, ch. v-vii.)

Are Catholics "opposed" to the public school system of the United States? Are they and should they be actively interested in movements making for the betterment of the American public school system? Why? (See: Ryan, l.c., ch. ix; Conway, Question Box, "The Public Schools.")

What do Catholic schools contribute to good citizenship over and above what public schools contribute? (See: Dunney, The Parish School, Preface and ch. i.)

What opportunities does a teacher, religious or lay, have to carry out in his or her daily duties the corporal and spiritual Works of Mercy? How do these opportunities compare in importance for human welfare with the opportunities in the other chief professions?

Are parents who send their children to Catholic schools absolved from all further responsibility of personally looking after the religious education of their children? Is the Catholic school intended as a *substitute* for home training in religion or as a *supplement* thereto? How can parents and school cooperate in this supreme task?

What is the Religious Vacation School movement? How are Catholic college students helping? Write for information to: National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C.

4. *Excommunication*

The most common form of penalty in the Church is the sacramental penance given when a person goes to confession. In addition to such sacramental penance, there are a number of penalties noted carefully in the Canon Law of the Church for various offences. The chief penalties are what are called censures. These are three in number: excommunication, interdict and suspension. Suspension is a penalty which concerns only the clergy; interdict is a penalty which today is extremely rare. Our chief concern is with excommunication.

Excommunication is commonly thought to mean being "put out" of the Church. The excommunicated person is not really put out of the Church, but forfeits some of the benefits and privileges which are enjoyed by members of the Church in good standing. Excommunication is not like expulsion from a college or a club. It is rather a suspension from privileges, or may be even compared with probation or other graver academic penalties. Furthermore, its purpose is not to satisfy or atone for any delinquency committed, but to serve as a means of urging the delinquent to repentance and of hastening his return to better ways. Excommunication is not imposed in any vindictive spirit but purely with the kindly and charitable desire on the part of the Church to recall the wanderer back to the straight and narrow path.

An excommunicated person is not, as stated above, expelled from the Church, but forfeits for the time being certain benefits and privileges. He cannot, until absolved from the excommunication, receive the Sacraments or indulgences. He does not share in the graces that come from the official public prayers of the Church, although, of course, he receives the benefit of any prayers offered privately for him by his friends. Excommunication *as such* does *not* deprive the excommunicated person of the right to Christian burial, except in the very rare case of excommunication *ferendae sententiae* (see infra), and, even then, only where the person has died without any indication of repentance before his death (Can. 1240).

Excommunication is of different kinds, the chief kinds that concern us here being that of *latae sententiae* and of *ferendae sententiae.* The first is incurred by the very fact of commission of the offense; the second, only by definite judicial sentence after the commission of the offense. Excommunicated persons are of two kinds: the *tolerati* or tolerated and the *vitandi* or those to be avoided. Excommunication *ferendae sententiae* and particularly such excommunication as would make the excommunicated person *vitandus* are imposed only for extraordinarily heinous crimes and are so extremely rare that we need not deal with them here. We shall confine attention to the less uncommon type of excommunication, that of *latae sententiae,* and to the less uncommon type of excommunicated person, namely the so-called *toleratus.*

Excommunication may be incurred for various grave reasons. The following are typical ones: leaving the Church in complete and formal apostasy, or in the sense of definitely becoming members of another church (Can. 2314); deliberately and knowingly reading certain of the books on the Index (Can. 2318; see above, pp. 45-6); marrying before a non-Catholic minister, or having one's children baptized outside the Church (Can. 2319); anyone who would throw away the consecrated species or carry them off or retain them for an evil purpose (Can. 2320); a person passing himself off as a priest and pretending to say Mass or hear confessions (Can. 2322); making false relics or knowingly selling, distributing or exposing them for public veneration (Can. 2326); selling indulgences (Can. 2327); joining the Masons (Can. 2335); actually procuring abortion (Can. 2350); taking part in duels (Can. 2351); coercing a man to enter the clerical state or either a woman or a man to enter a religious order (Can. 2352); a priest who would violate the seal of the confessional (Can. 2369).

Excommunication cannot be incurred for a venial sin. The offence must be a mortal sin. Moreover, it is not incurred if there be reasonable doubt as to whether the given offence falls under the censure. Furthermore, the act must be one that is actually carried into effect, it must be something external,—not merely a matter of internal thought or wish. Finally, it must be one that has been done freely and with use of reason. It need scarcely be added that excommunication is never launched against beings not human. There is an old canard, which is revived every now and then about Pope Callixtus III's supposed excommunication of Halley's comet in 1456. This legend first appears nearly four centuries later, in 1832, in a work of Arago. Were the real origin and fortunes of the legend less well known, we should be tempted to attribute it to some fifteenth-century humorist. Incidentally the old fable bobbed up again at the time of the last visitation of Halley's comet in 1910.

Absolution from excommunication is ordinarily given by the priest in the confessional. In some cases it is necessary to apply either to the bishop of the diocese or to Rome for authority to remove the censure. In urgent cases, particularly in danger of death, any priest may absolve from any censure or excommunication whatsoever. This last provision is only another indication of the purpose of the Church in imposing the censure. She never excommunicates in any spirit of vindictiveness. She excommunicates purely as a means of stimulating the delinquent to repentance and purely for his own spiritual welfare. Indeed, so anxious is she to restore the repentant to good standing, and to protect his interests, that whenever a person goes to confession, absolution from *possible* censure is given before absolution from sins is imparted. While the penitent is renewing his sorrow and act of contrition, the priest, before absolving him from his sins, in the words: "I absolve thee from thy sins in the name of the Father, and of the Son, and of the Holy Ghost," gives absolution from possible censure in the following words: "May our Lord Jesus Christ absolve thee, and I by His authority do absolve thee from every bond of excommunication and interdict insofar as I have power and as thou hast need."

The Church, like every other society,—civil, social, scholastic, or even athletic,—that has the right to make regulations must necessarily have the right to establish certain penalties in the way of deprivation of benefits or privileges. Such a right is essential for the wellbeing and progress of any organization, as common sense tells us. Furthermore, the right to impose spiritual penalties such as the deprivation of spiritual benefits and privileges is very clearly implied in our Lord's own words: "And if he will not hear the church, let him be to thee as the heathen and publican. Amen I say to you, whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven" (Mt. xviii, 17-18). We find this authority used from the earliest times, as St. Paul used it in excommunicating the incestuous Corinthian (I Cor. v. 1-5; cf. I Tim. i. 20). From the beginning, too, excommunication has had the same purpose, as stated explicitly by St. Paul in inflicting the censure on the incestuous man: "That the spirit may be saved in the day of our Lord Jesus Christ." Likewise, pardon was gladly granted after the man had repented (II Cor. ii).

The feeling that sometimes exists regarding excommunication is the result partly of an unfortunate misunderstanding and perhaps partly of ancient historic abuses. Misunderstanding is all too common, on the part not only of non-Catholics but often of Catholics themselves who look upon excommunication as a heartless or harsh expulsion from the Church, or as a measure taken in a vindictive rather than in a kindly, although firm, spirit. The Church has no desire to expel anyone from her fold. On the contrary, she will go to the farthest ends of the world to bring either the unbeliever into her fold or her own delinquent member back to good standing, and in either case she receives him gladly and with open arms. As for the ancient abuses, there is no question that in medieval times the censures both of excommunication and of interdict, while more commonly used in the best causes, were sometimes unfortunately abused. A sharp and radical elimination of such earlier abuses was brought about in the sixteenth century through the Council of Trent, and the most explicit cautions and limitations are expressly placed in the present Canon Law of the Church to protect the individual Catholic, lay and clerical, against any tendency toward harshness or hastiness on the part of those in authority in the Church. For the excommunicated themselves, every possible avenue is left open so they may be absolved from the censure at the earliest moment of repentance. The Canon Law expressly provides that so soon as the excommunicated person repents he has a strict right, which cannot be denied him, to absolution from the censure (Can. 2248).

What may look at times on the surface like a harsh measure is in its inner nature a policy of the deepest and truest charity and kindheartedness, the more medicinal for being carried out with backbone and firmness.

5. *Christian Burial*

The main provisions of the Canon Law as regards Christian burial are the following. All baptized Catholics are to be given Christian burial, except in the cases expressly enumerated in the law. These cases are: notorious apostates from the Christian faith; those notoriously joining heretical or schismatical sects, or Masonic or similar societies; persons excommunicated or interdicted *ferendae sententiae* (not other excommunicated persons); those who deliberately and in full possession of their reason commit suicide; those who die in or as a result of a duel; those who leave orders to have their bodies cremated; public and manifest sinners. Even in these cases Christian burial cannot be denied if the party before death has given signs of repentance. In all other cases the right to Christian burial remains intact and cannot be denied (Can. 1239-40).

"Public and manifest sinners" do not mean just those who have led a life somewhat unworthy of the Catholic name. The "sins" in the case must be of more than common gravity. A refusal to grant Christian burial to notorious gunmen would be an example of the application of this provision.

What has been the purpose of the Church in refusing the right of Christian burial to suicides? To duellists? To those who demand cremation? (See articles: "Suicide," by Vander Heeren, "Duel," by Cathrein, and "Cremation," by Devlin, in Catholic Encyclopedia.)

That the denial of Christian burial has not been and is not a measure dictated by any spirit of vindictiveness need hardly be mentioned. The purpose has been medicinal and preventive. Over most sections of the Catholic world,—albeit perhaps less so under our actual American conditions and atmosphere,—the profound craving on the part of Catholics for Christian burial has been built upon by the Church to promote higher morality, and to help stamp out grave evils and social plagues.

6. *Some Typical Church Laws*

The foregoing Church laws and policies have been singled out for detailed treatment because they give rise to most discussion on the part of college students, and are rather commonly misunderstood even by Catholics, misunderstood as to both their meaning and their purpose. It is inevitable that the Church, legislating as she must for the whole world, should occasionally run a little afoul of local feeling and spirit. It is the price she must pay for being catholic, international and worldwide. It is inevitable, too, that occasional misunderstandings should crop out as regards either the meaning or the purpose of some of her legislation. It may be recalled, however, that moot laws and policies such as those regarding the Index or excommunication represent only a minute fraction of ecclesiastical legislation and policy. The overwhelming mass of her laws and policies, although perhaps less known to even the well-informed Catholic, are obvious in meaning and purpose to anyone familiar with them.

It is due largely, although of course by no means entirely, to the Church's wise and kindly, though firm, system of legislative and administrative procedure and policy that the vast complicated organization of the Church goes along from year to year so smoothly,—so smoothly in fact that most Catholics even are unconscious of the forces that keep the Church running year in and year out as steadily, as powerfully, and as noiselessly as the highest grade automobile. The chief factors responsible for this smooth running are the inner spirit, ideals, and loyalties of the Catholic laity and clergy. But the remarkable perfection of the Church's legislative and administrative methods, provisions and procedures, contributes very largely toward this astonishing efficiency,—an efficiency which is an unending marvel to those outside the Catholic fold.

Not by law alone does the Church live, but her wise and moderate legislative and administrative policies are important contributing factors in her life and in the life of her members.

It is worth while perhaps to devote a page or two to a rapid review of some of these Church laws and policies, that may not be so well known, but which in reality are more typical of Church legislation than the more discussed, the almost "controversial," matters to which we have given special attention in the preceding pages of the present chapter. We shall give briefly some samples of more typical laws. The purpose, wisdom, and beneficent character thereof are so obvious that explanation does not seem to be called for. Some of them refer more particularly to the laity, others more to the clergy.

No one shall against his will be coerced into embracing the Catholic faith (Can. 1351). No adult may be baptized except with his knowledge and free consent and unless he be properly instructed (Can. 752). No one may be forced into marriage against his will (Can. 1087). The laity have a strict right to receive from the clergy the spiritual advantages and helps that are necessary for salvation (Can. 682). Churches in which the Blessed Sacrament is kept, especially parish churches, must be kept open daily for some hours at least for the benefit of the faithful (Can. 1266). Entrance into the Church for divine services must be absolutely gratuitous, and any custom whatsoever to the contrary is condemned (Can. 1181).

In sermons preachers must treat above all of those things which are necessary for the faithful to believe and to do in order to be saved. They must abstain from secular and from abstruse matters, which are over the heads of their congregation. They must preach, not themselves, but Christ crucified (Can. 1347). A pastor is obliged in the interests of his parishioners to celebrate divine offices, to administer the sacraments as often as is legitimately requested, to know his people, wisely to look after the wandering, to show paternal charity toward the poor and afflicted, to give the maximum attention to the Catholic training of the young (Can. 467). He must, furthermore, show the most exact attention and deepest charity to the sick in his parish, especially those who are in danger of death, aiding them, administering the sacraments to them, and commending their souls to God (Can. 468). He must have care that the Church be kept neat and clean as becomes the house of God (Can. 1178). He is obliged to give proper instruction both to adults and children on Sundays and other feast days (Can. 1329-1333, 1344). A parish priest who gravely neglects or violates these duties is to be admonished by the bishop, and, if he does not do better, is to be removed from the parish (Can. 2182-2185). The Canon Law further provides that a pastor may be removed for other causes, such as the following: permanent infirmities of mind or body; loss of good standing among good people; bad administration of the temporal affairs of the parish; odium toward him on the part of the congregation, even though such odium be unjust and not universal, provided it be such that it interferes with the useful carrying on of his ministry and is not a temporary matter (Can. 2147).

Throughout the foregoing provisions it is obviously the anxious desire of the Church to protect the laity in their rights and to see that they are well provided for in all things spiritual.

Some typical laws that concern the clergy more directly are the following: It is forbidden to force anyone in any manner or for any reason to embrace the clerical state or to prevent one who is fitted therefor from embracing it (Can. 971). Preparation for the priesthood shall include at least two full years of philosophy and at least four full years of theology (Can. 1365). Clerics are forbidden ordinarily to engage in commercial trading as a business, to bear arms of their own accord in military service, to take part in insurrections or public disturbances, to practice law, medicine or surgery, to hold public offices, or, unless by special permission and under exceptional circumstances, to be members of secular parliaments or legislative bodies (Can. 138-142). Simony, buying or selling of essentially spiritual things for a temporal price, is strictly forbidden (Can. 726-730).

The bishop of the diocese shall prudently remove from public veneration any relic which is known definitely not to be authentic (Can. 1284). It is forbidden to sell sacred relics (Can. 1289). The bishop of the place must not allow unbecoming or misleading pictures and statues in churches or other holy places (Can. 1279).

The foregoing sample provisions of the Canon

Law speak for themselves. Their meaning and purpose are quite clear. Their wisdom is obvious, as are the benefits derived therefrom. The above laws are chosen out of hundreds of equally typical ones to illustrate the general spirit and aims that characterize Church legislation.

REFERENCES FOR READING

a. *General.*—For detailed explanation of laws of Church, see one or other of commentaries on New Code of Canon Law by Augustine, Ayrinhac, or Woywod. Ayrinhac gives a short sketch of origin and history of the more important canons and canonical concepts.

b. *Index.*—Detailed historical and canonical study by Hilgers, the foremost international authority on subject, in art. "Index," "Censorship of Books," in Cath. Encycl.; see also art., "Censorship of Books," ibid., Supplement, for changes in legislation since 1918. Hurley's Commentary on Present Index Legislation, is exhaustive for legislation in force prior to 1918. Hilgers' Roman Index is a critique of Putnam's historical study. Good statements of the purpose and motives underlying the Index may be found in: Donat, Freedom of Science, 169-80; Windle, Catholic Church and its Reactions with Science, 27-33; Hilgers, "Censorship of Books," in Cath. Encycl., iii, 526-27; and in Betten's Roman Index of Forbidden Books.

c. *Masonry.*—Excellent detailed study, "Masonry," by Gruber, in Cath. Encycl.; shorter in Conway, Question Box. Preuss' Study in American Freemasonry, quotes at length from outstanding Masonic authorities. The facts and interpretation of Masonry given in text of present chapter are developed in detail in articles by Cooper, in Ecclesiastical Review, June-Aug., 1917, and briefly in America, Jan. 19, 1918. For key to the many hundreds of secret and fraternal societies in the U. S., see Preuss, Dictionary of Secret and Other Societies, with bibliographical notes, or Stevens, Cyclopaedia of Fraternities.

d. Catholic Schools.—On the reasons for Church legislation and policy regarding Catholic schools, see: Pope Pius XI's Encyclical Letter on Christian Education of Youth (printed in full in Catholic Educational Rev., Mar. 1930, xxviii, 129-164; Ecclesiastical Rev., Apr. 1930, lxxii, 337-372; as separate pamphlet by Nat. Cath. Welfare Conference); Dunney, The Parish School, preface and ch. i; Ryan, Catechism of Catholic Education, ch. viii. On relative academic efficiency of public and parochial schools, and on Catholic attitude to public schools, see Ryan, l. c., ch. v-vii, ix.

e. Excommunication.—Detailed authoritative treatments in larger commentaries on New Code: Augustine, viii; Woywod; Ayrinhac, Penal Legislation. Shorter but fairly full treatments in Cath. Encycl., art. "Censures, Ecclesiastical," by Gans, and "Excommunication," by Boudinhon. On this subject, as on nearly all other subjects of a legislative or canonical nature, make sure to consult the articles of same title in Supplement, vol. xvii, of Cath. Encycl., for important changes introduced since 1918 by the New Code of Canon Law. For the Halley's comet incident, see: Gerard, Of a Bull and a Comet; shorter study in Conway's Question Box, s. v.; exhaustive treatment by Stein, Halley, Légende de la Comète de.

f. Christian Burial.—For details of New Code legislation, see: "Burial, Christian," in Cath. Encycl., Supplement. Fuller treatment in: Augustine, vi; Woywod; Ayrinhac, Administrative Legislation, 87-90.

g. Typical Church Laws.—See respective articles in Cath. Encycl., or consult commentaries by Augustine, Ayrinhac, or Woywod.

CHAPTER IV

THE INTERPRETATION AND SPIRIT OF CHURCH LAWS

After reviewing some of the outstanding or typical laws and administrative policies of the Church, we are in a position to sum up the chief principles of interpretation and to get a better understanding of the spirit in which Church authority is exercised. We shall first take up some general principles of interpretation and shall then touch upon some of the more outstanding characteristics of the spirit of Church law.

1. *Principles of Interpretation*

a. Church laws bind in conscience. Deliberate infractions constitute either venial or mortal sins, in accordance with the gravity of the law and the circumstances under which the infraction is committed. The reasons for this binding force will be dealt with in the next chapter.

b. Many Church laws do not bind where grave hardship or grave harm would be suffered from the observance of the law. This general rule applies particularly to the precepts of the Church concerning attendance at Mass, fasting and abstinence, and support of the parish.

c. Dispensations or exemptions from the law in special cases can be and are granted according to circumstances by competent ecclesiastical authority. The system of dispensations is peculiar to Church law and is not found in the civil law. A dispensation can be granted for any just and reasonable cause to individuals, to parishes, to dioceses, or to larger regions. The dispensation is an extremely important device in Church legislation, for through it exceptional circumstances not covered either by the law itself or by the principle of interpretation referred to in the preceding paragraph are taken care of with a minimum of burden to the members of the Church. The dispensation is typical of the flexible and humane spirit that runs through Church legislation.

In view of the general policy of the Church to grant dispensations in exceptional cases, why does she not also in exceptional cases grant dispensations to divorce and remarry?

d. Typical of the same spirit is also the following general rule of canonical legislation: Laws which enact penalties or which limit the exercise of rights are to be interpreted strictly. That is to say, laws that impose a burden, as distinct from those that confer a favor, are to be interpreted as binding to the minimum consistent with the express wording of the law. The purpose of the rule is the very obvious one of lessening burdens so far as reasonable interpretation can lessen them.

If you are in doubt as to whether you are ill enough to be exempted from attending Mass on Sunday, may you in good conscience remain at home, or are you obliged to follow the safer way and go? What is the general rule regarding the obligation of Church laws when you are in doubt? Would this rule apply to other laws of the Church, such as abstinence or fasting on Ember Days or before Communion?

What is the difference between a dispensation and an indulgence? Could the Church grant a dispensation in a matter of the divine or natural moral law?

There are other principles for the interpretation of Church laws but the foregoing are those which are of more practical concern to the layman and laywoman in his or her actual problems of Catholic living.

2. *The Spirit of Church Laws*

The spirit that animates the Church in her legislation is evident enough from the concrete illustrations and discussions of the two preceding chapters. We may, however, for the sake of clearness, sum up the more outstanding features of this spirit.

Can you think of any enactments of Federal or local state legislation that are intended to protect the weaker majority yet occasionally work hardship upon individuals or upon a small minority?

a. In her legislation the Church aims at attaining the greatest good of the greatest number. Every society,—whether civil, social, or other,—must, in its legislative and administrative policies, strike the best and happiest medium between extreme individualism and extreme socialism, between protection and promotion of the rights, welfare and liberty of the individual and those of the other members of the group which make up the society. The Church is profoundly concerned in maintaining the rights, welfare and liberty of the individual. At the same time, she conceives of the whole body of Catholics as members of the Mystical Body of Christ. She has a very definite conception of the social solidarity of her members, who form not a mob of isolated individuals, but one great family bound together in a common loyalty to her divine Founder.

Not infrequently, therefore, in her legislation she proposes measures that may bear a little hard upon the exceptional individual, but which have in view the common good, the spiritual welfare of the vast majority.

Occasionally, through her laws, such, for instance, as that of the Index, she may ask of some of her members what may seem an unnecessary burden and which *for them* may be unnecessary, but which is extremely necessary *for others,* even for the great majority of others. No doubt there are many individual Catholics so well informed as regards their own religion and so staunch and well-grounded in their faith that the reading of even the most virulent, subtle and able attacks on religion will leave them unscathed. Again, there are, no doubt, many

Catholics so strong in their sense of decency, so wholesome and lofty in their conception and practice of chastity, that even the most obscene works do not poison their minds or corrupt their lives. The Church laws, however, regarding the reading of such works are intended to protect, not this exceptionally immune minority, which does not need protection, but the weak, suggestible, or easily misled majority, which does need it. Were a law so worded as to bind only weaker types, it would fail of its purpose, for the very practical reason that each individual would be constituted the judge in his own case, a notoriously poor procedure. The Church, therefore, in making such laws apply to all without exception, deliberately though regretfully asks the exceptional minority to make a real sacrifice for the benefit of the great majority. After all this is what the best of civil laws commonly imply. The Church, however, is even more keenly concerned than the State with the protection of the helpless and the weak, and has even a keener conception of the solidarity of her great worldwide human family.

b. A second characteristic of Church legislation is the desire, obvious in section after section of its written and unwritten laws, to reduce the burdens and sacrifices to the very minimum consistent with the benefits and advantages to be reaped.

c. A third characteristic is what may be called the common sense of Church law. The keen and sympathetic insight into human life and human nature that shapes the legislative and administrative policies of the Church has been adverted to even more perhaps by non-Catholic observers from the outside than by those of us who are within the pale of the Church. This common sense or practical wisdom has come with long and sometimes hard and expensive experience. The Holy Ghost does not give the Church infallibility in her canonical legislation and administrative policies, but a real guidance from on high is granted her, if at times only the help to learn wisdom from the mistakes of the past. In her nineteen hundred years of existence, she has unquestionably at times made slips in matters of purely ecclesiastical legislation, but she has learned much even from the missteps that have been made. We of the twentieth century are in a very true sense the heirs and beneficiaries of these nineteen hundred years of hard practical experience, learned by the Church, not from books nor in academic halls, but in the grueling arena of everyday experience.

d. The Church is not a theory, but a fact. She is not something set in the clouds, but a group of human beings with their feet on earth, human beings who are a part of a great stream of human life and progress. In academic halls when we discuss her legislative policies and applications thereof, we can in difficult problems debate indefinitely without decision, or suspend judgment in complicated matters in which the pros and cons may seem to be balanced. The Church cannot do this. She has to act, both in her legislation and in many of the concrete cases involving the application or interpretation of her laws. She has to make decisions and go ahead. It is characteristic of her that she does not halt at the cross-roads. She does act though her action may subject her at times to criticism even from her friends and own members.

e. As regards the precepts of the Church in particular, and for that matter most other more important laws of the Church, she is merely applying to definite time, place and other circumstances, the implicit or explicit canons of her divine Founder. This point has been illustrated extensively in the two preceding chapters.

f. A primary characteristic of Church legislation may be called its human side. So far as matters of the divine law are concerned, she is ever and eternally adamantine. She will not and cannot change, modify, or dispense from one iota of the divine law. As to her own laws, however, while aiming at as much uniformity as is consistent with changing conditions, she is no worshiper of uniformity for its own sake. She leniently excepts, exempts and dispenses in all sorts of circumstances that justify such exceptions, exemptions and dispensations. Her concern is to take account of particular personal and local differences obtaining among her members and among the different parts of the broad world over which she is spread, and to lighten the burden of her laws to the minimum consistent with the benefits aimed at through them. A spirit of firmness runs through her legislation, but it is a firmness characterized on the one hand by moderation and on the other hand by a maternal interest not only in the welfare but also in the liberty and happiness of her members. She follows a medium way between iron rigidity and spineless indulgence.

g. To secure the maximum spiritual good of her members, the Church relies primarily not upon laws but upon the education of the individual conscience. Her laws represent probably not ten per cent of the many means she uses to help people to love God and neighbor better and to win eternal happiness. Most of the means she uses are purely persuasive and educative, rather than legislative. Even her laws do not force in the sense that civil legislation does. The Catholic obeys the laws of the Church not from physical compulsion, but purely from motives of conscience, loyalty, faith and goodwill.

The foregoing are some of the outstanding characteristics of the spirit of Church legislation and administration. What others occur to you? Give examples thereof in concrete instances or in concrete types of Church legislation and policy.

How has the Canon Law of the Church helped to mold our contemporary civil law? (See article: "Law, Civil, Influence of the Church on," by F. J. Schaeffer, in Cath Encyclopedia.)

REFERENCES FOR READING

For canonical treatment of principles of interpretation, see: Augustine, i; Ayrinhac, General Legislation; or Woywod,—under Canons 1-86. On adjustment of individual rights to those of whole body of Catholics, see Adam, Spirit of Catholicism, 221-22. On influence of Canon Law on civil law, see art., "Law, Civil, Influence of the Church on," by Schaeffer, in Cath. Encycl.

CHAPTER V

CHURCH LAWS AND THE CATHOLIC CONSCIENCE

Very few of us like laws. We prefer our liberty. We are a liberty-loving people living in a liberty-loving age. This is as it should be. Woe betide us if we falter in our loyalty to liberty, the liberty which Pope Leo XIII calls that "paramount endowment of nature." Yet our common sense tells us that laws are needed in nearly all departments of life to protect us in our own rights and welfare and to protect our fellow-man in his. Only where laws are unnecessary, unwise, or unjust do we object and rightly object.

> What part precisely do law and authority play in competitive games and sports? In team games? Would you agree or disagree with the following: The more mature and complex the competitive sport, the more do rules and authority enter in?
>
> How do law and authority, quite apart from such faculty supervision as may prevail, enter into other extra-curricular activities of the campus? Could such activities be efficiently and satisfactorily carried on without regulations and executive authority?

Wherever two or more people are engaged in a common enterprise, law must enter, however mild and lenient it be. We cannot conduct a business undertaking without authority and regulations.

Civic wellbeing is not possible without civic legislation and authority. An athletic or social club needs its rules and policies. You cannot even run a trolley-car without someone in charge. The Catholic Church, with her worldwide sweep and her infinitely complex relations, could not possibly run without law and authority. It is therefore unthinkable that the Founder of the Church could have started her on her age-long career without conferring upon her legislative and administrative authority. It is unthinkable that He could have given her the grave responsibility of seeing to the spiritual welfare of her members without providing her with this indispensable means of fulfilling that responsibility.

Get a copy of your local traffic laws. Note the minuteness of detail that characterizes them.

Furthermore, many of our Lord's own explicit commands are worded in very general terms. Commands, to be practical, must be concrete. A traffic law that would read: "Don't drive too fast," would in practice mean nothing, as every municipality, county and state knows perfectly well. To be practical, traffic laws must be concrete, determining the number of miles an hour at crossings, on city streets, in congested as against little-traveled thoroughfares, on country roads, and so forth. The Founder of the Church must necessarily have made provision for determining the details of His own more general behests. Such provision can come only through the establishment of a definitely-placed legislative and administrative responsibility and authority.

Finally, general commands have to be applied to changing conditions of time, place, person, and natural and social environment. The traffic laws of the early eighteenth century would be futile in our contemporary fast-moving machine age. The object of the laws in both eras is the same, namely, the protection of human life and safeguarding of human property. But traffic conditions profoundly differ, and the laws, to attain their end, must change with the changing conditions. So, too, our Lord's more general commands, to be efficient, have to be applied to the many changing conditions of time, place, person, and environment. Such application to changing conditions calls imperatively for a legislative and administrative authority. Otherwise the application is not made, the commands remain sterile, and confusion and inefficiency are the result.

In view of these considerations,—and others could be added,—even if there were no historic evidence of Christ's intention to confer governing authority upon the society He founded, we should be sure that He must have so provided for the welfare of His Church. As a matter of fact, however, we have abundant historic evidence of the clearest nature that He did actually confer such governing authority upon His Church.

That the Church from earliest times has so understood His intention and has exercised governing authority is a matter of history which no one thinks of questioning. That the Apostles themselves exercised the same authority is equally obvious to even the casual reader of the New Testament. The Acts of the Apostles, for instance, teems with examples of such authoritative action.

> Run rapidly through the Acts of the Apostles and list the examples found therein of legislative and administrative authority carried out by the Apostles.

It would carry us into many pages even to review briefly the many illustrations of governing authority as exercised by the Apostles themselves. We shall merely instance in the following paragraph one group of such enactments, from the First Epistle of St. Paul to the Corinthians. We may add parenthetically that the Apostles were certainly in the very best possible position to know what Christ's intentions were, and were scrupulously loyal in carrying out His intentions as they had learned them from His own lips.

One of the newer converts to the early Corinthian Church had been guilty of heinous incest; so St. Paul commanded that he should be excommunicated until he repented (ch. v). The Apostle expounds to them in detail the Christian moral law regarding chastity and marriage (ch. vi-vii). New converts from paganism are not to undergo the rite of circumcision (ch. vii). Practical rules are given regarding the eating of food that had previously been offered in pagan sacrifices (ch. viii). Women should have their heads covered in Church (ch. xi). Other regulations given by St. Paul regard the ceremonial banquets or love feasts that were customary in early Christian communities (ch. xi). Finally he orders a collection to be taken up by the Corinthian Christians on the first day of the week for their brethren in Jerusalem who are in need (ch. xvi).

That the Apostles in exercising governing authority were correctly interpreting the intention of Christ Himself is proven beyond cavil by His own words and acts. These are many (e.g., Mt. xvi. 18-19; Jn. xxi. 15-17; Mt. xxviii. 18-20). Some of them will be dealt with later when we shall treat of the foundation of the Church. In the present chapter we shall confine attention to the official and formal commission given by Christ to His Apostles and their successors to govern the visible spiritual society which He founded.

"Amen I say to you, whatsoever you shall bind upon earth shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven" (Mt. xviii. 18; cf. xvi. 19). He begins with the solemn introduction: "Amen I say to you." The words which follow are not ordinary ones. They are highly idiomatic, or, to be more accurate, highly technical. In English they have a rather general sense. But in our Lord's time among the Jewish people they had a very concrete, technical, legal sense. In the Jewish "canon law" of the day, the technical terms "binding" and "loosing" meant *prohibiting or permitting things or acts, declaring them lawful or unlawful respectively.* The terms had this very special meaning. They had no other. The conferring of legislative authority might be worded in clearer language in our modern English by an expert English scholar or by a legal specialist. But in the language which Christ used, it would not be possible to express more clearly, in more unmistakable technical phraseology, His intention of conferring upon the Apostles the authority to legislate. That, furthermore, such legislative action should bind the individual in conscience is obvious, even to one not familiar with Jewish technical terms, from the words of our Lord: what is bound or loosed *on earth* shall be bound or loosed *in heaven.* In our current English, we should say that the laws made by the Church on earth are ratified by God in heaven.

Of course, the legislative authority of the Church extends only to matters of faith and morals. Our Lord does not say this here in so many words, but this limitation is obvious from His whole teaching. His kingdom is not of this earth. The legislative authority of the Church consequently does not hold valid in purely political matters or in regard to personal or other matters that have no relation to faith and morals. The Church could not tell us how to vote, or legislate on the color of the clothes we wear. As regards clothing, we may add in passing that, while modesty in dress is called for by the natural moral law, and is inculcated by Church legislation, Rome does not determine in detail what constitutes modesty in dress (cf. letter of S. Council, in Homil. and Pastoral Rev., Apr. 1930, xxx, 757-59). Here, as in so many other things of practical conduct and procedure, she leaves widest leeway to her members, trusting to their good sense and conscience and to their Catholic loyalty.

> When being received for an audience with the Pope, certain regulations as to dress both for men and women are customary in Rome. What is the purpose of these customary provisions? Are they primarily or at all connected with the question of modesty?
>
> What are the chief commandments of the moral law, as distinct from Church laws proper? What respective human rights and needs do these commandments meet? How do these commandments protect our rights and needs on earth and hence our welfare and liberty, even though their observance sometimes involves sacrifice and limits freedom? Given God's concern for our welfare here on earth as well as in eternity, could he abrogate the provisions of the moral law?

It is clear from the foregoing that Church laws bind in conscience just as do the commandments of the Decalogue. In current speech we use the expression "Church laws" or "ecclesiastical laws" for legislation promulgated by the Church as such, and the expression "divine laws" for commands coming directly from God, as in the Decalogue. Examples of divine laws are, for instance, the commands against theft, blasphemy, murder, unchastity, calumny, lying. Examples of Church laws are given in abundance in the preceding chapters. The distinction between Church laws and divine laws is real, but both are "divine" in the sense that both come to us backed up by divine authority. Church laws rest indirectly or through the medium of the Church upon divine authority; divine laws, directly and immediately upon divine authority.

Church laws, like divine laws, bind in conscience, venially or mortally in accordance with the gravity of the law and with the circumstances under which the law applies. While Church laws and divine laws have binding force in common, there are certain profound differences between the two. The Church may repeal, modify, or dispense from her own laws, unless such repeal, modification, or dispensation would infringe upon divine law. She can, for instance, dispense from the law of fasting and abstinence. Dispensations from abstinence are, for example, sometimes granted in this country on Fridays that happen to be national holidays. She can grant dispensations to read books on the Index. She could repeal, modify, or dispense from such marriage regulations as those concerning the impediment of clandestinity.

Where, however, there is question of a divine command, the Church has no right whatsoever to repeal, modify, or dispense from such command. She has no more right to grant dispensations in matters like birth control and divorce than she would have to grant dispensations in matters like blasphemy, theft, adultery and lying. In matters of divine law, she acts merely as a broadcaster, so to speak. Her divine Founder has given her the responsibility and duty of teaching, upholding, interpreting and applying to changing conditions the unchanging and unchangeable divine law. He granted her, however, and could grant her no authority to repeal, modify, or dispense from the eternal divine or moral law in one single instance or in one single iota.

That she has been true to this trust and commission given her by her Founder is written on each page of her history. It is her constant concern to make every allowance in her own laws for changing conditions of time, place and person, but at the same time to stand firm as the everlasting hills and regardless of consequences to herself, wherever there is or has been question of the divine law entrusted to her keeping. And when all is said and done, while such feeling as exists in the world against the Catholic Church may have many minor causes, the fundamental cause that lies back of most of it is her rock-like refusal to give in or compromise on any least point of divine moral law. Of this, more later.

FURTHER QUESTIONS FOR DISCUSSION

1. What is the difference between actual sins and capital sins? Between mortal and venial sins? Are mortal sins commonly committed? What's wrong with the phrase: "*Only* a venial sin"?

2. Did Our Lord in his teaching put the greater emphasis upon sin or upon positive virtue? (cf., e.g., the Sermon on the Mount, Mt. v-vii). Where do we put it in our teaching and actual thought and life?

REFERENCES FOR READING

Good treatment in art., "Church, The, iii-iv," by Joyce, in Cath. Encycl. For further studies, see sources given at end of ch. xv of present Course.

CHAPTER VI

THE TEACHING FUNCTION OF THE CHURCH

Christ lived and died for the cause of truth. The Church was founded not only to govern but to teach. "Going therefore teach ye all nations," are our Lord's last words to his Apostles just before his Ascension. The Church has not only the responsibility of teaching, but also the divine guarantee of infallibility in her teaching.

> What is the difference between Infallibility, Inspiration, and Revelation? (See the respective articles in Catholic Encyclopedia.)

Infallibility is guaranteed not merely in matters of faith and morals that have been explicitly defined, but also in other matters of her everyday doctrinal and moral teachings. For instance, there appears never to have been an *ex cathedra* definition that murder or blasphemy is morally wrong. Yet that murder and blasphemy are morally wrong is as much a matter of infallible Catholic teaching as is the existence of God or the Real Presence of our Blessed Lord in the Eucharist. In fact, *ex cathedra* definitions have usually been made by the Church only when she has been obliged to make them, in crises that threatened gravely her peace, welfare, or very unity. Historically, definitions have been in the main defensive measures. The Church rarely defines unless definition becomes necessary in order to prevent or to cure grave maladies affecting Catholic spiritual health and life.

The Pope speaks *ex cathedra,* literally "from the chair (or throne)," "when in discharge of the office of pastor and teacher of all Christians, by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith or morals to be held by the universal Church" (Vatican Council).

A definition of faith may be made either by the Pope acting alone as head of the Church, or by the Pope acting concurrently with the whole episcopate. In the latter case he may define, either after consultation through correspondence or other means with the bishops scattered throughout the world, or else with them gathered together in an ecumenical council. The definition of the Immaculate Conception in 1854 was made after consultation with the bishops scattered throughout the world. The explicit definition of the infallibility of the Pope was made at the Vatican Council in 1870.

Non-Catholics frequently have the idea that the Pope is apt at nearly any time to make *ex cathedra* decisions offhand. In reality, definitions are made only after the most minute and thorough study of the question, the most careful analysis and critical examination of all the evidence, on the part of hundreds of specialists acting as counselors to the bishops and to the Pope himself. Theoretically, it is true, the Pope could define without such consultation. Actually he does not do so. Moreover definitions of faith do not deal with new beliefs. They do not introduce something new into the Catholic creed. They merely give the final and official stamp and guarantee of infallibility to what has always been taught.

In matters of morals particularly, the process leading up to definition is perhaps even more guarded and complicated. The much-discussed moral problem of sterilization of defectives may serve as an illustration. Here was an entirely new issue, one that had neither been dealt with explicitly by our Lord nor decided in so many words by the Church. There were, however, and are some very explicit, though general, ancient Catholic moral principles bearing upon this very modern issue.

First, we have the normal moral teaching of the Church that the right of the individual to marry and to have children is an integral and extremely important factor in human welfare and freedom and should be safeguarded so far as possible. Secondly, the power of the State is limited, not absolute; the State may not mutilate the bodies of citizens guilty of no crime. Thirdly, the individual may not mutilate his own body, except where, as, for example, through amputation of a gangrenous leg, it be necessary to save life or health.

We are not discussing sterilization as an ethical problem, else we should have to discuss in detail such things as the relative futility of sterilization as a eugenic measure, and the grave hazard of tyrannical abuse of such a power if once entrusted to the State, an abuse of which current events have been giving us illuminating examples. We are here bringing up the problem merely to illustrate the usual process by which the Church meets new moral issues that arise from time to time.

Intensive Catholic discussion of the problem went on for a good two decades or more, with full consideration of the ethical, social, genetic and eugenic issues involved. This discussion ran freely within the limits set by basic Catholic ethical principles. For a long time there was no official decision by the Church. It could have come direct from the Pope or else through one of the Roman Congregations. Actually it came, after this period of thorough discussion, from the Pope,—from Pope Pius XI in his Encyclical on Christian Marriage, issued in 1930. By this decision, neither has the State the right to sterilize a citizen guilty of no grave crime, nor has the individual the right so to mutilate his body, unless such mutilation be demanded for the good of the whole body or for life itself.

This papal decision binds in conscience. It has not however been interpreted by Catholic theologians as an *ex cathedra* definition. If at some future time the question should become much more acute so as to threaten the fundamental teaching or basic unity of the Church or a large fraction of the Church membership, then the final stage will be reached through an *ex cathedra* definition. This example has been given at some length to illustrate both the great freedom of discussion prevalent normally in the historical development of Catholic teaching and also the extreme care and caution uniformly exercised by the Church in making final *ex cathedra* decisions.

In order that a Papal decision in a matter of faith and morals may be *ex cathedra* and infallible, the Pope must of course *intend* to speak *ex cathedra.* Thus a decision would not be infallible if a decision were extorted by physical or moral violence, or if the Pope spoke in delirium, or if he should become mentally deranged. Nor is the Pope infallible when he speaks or writes as a private theologian. Pope Benedict XIV, for instance, wrote some extremely scholarly works on theological topics. These works, however, are not infallible; he was writing purely as a private theologian. Again, the remarkably able encyclical letters of the last several Popes are not infallible decisions. They are intended to give practical guidance, not *ex cathedra* definitions.

The Pope furthermore cannot delegate to others his own infallibility. The decisions of the Roman Congregations are not infallible decisions. It was a decision of a Roman Congregation that took exception to Galileo's heliocentric theory. The pros and cons of this famous historical case have been discussed in thousands of Catholic and anti-Catholic publications. It is not our purpose to reopen the case here, except to emphasize what non-Catholic authors themselves today very honestly recognize, namely, that the doctrine of infallibility of the Church was by this decision in no slightest sense affected.

Infallibility applies only to matters of faith and morals or to truths and facts obviously and unmistakably deducible from or intimately and inextricably bound up therewith. Obvious matters of faith and morals would be the existence of a personal God, the real presence of our Lord in the Blessed Sacrament, or the indissolubility of marriage. An example of truth evidently and obviously deducible from a matter of faith is the following: that the human body of our Lord was a real not a spectral body, obviously follows from the defined truth that the Second Person of the Blessed Trinity became man. An example of a fact intimately and inextricably bound so with a matter of faith and morals would be the following: that the soul of Christ was actually separated from His body between his death and resurrection follows from the defined truth that he died.

What is the precise meaning of the words "faith" and "morals" in the expression "faith and morals" as used in the preceding paragraph? Is the ethical teaching of the

Church as strictly a matter of faith as her dogmatic teaching?

In medieval times the Church condemned certain forms of interest-taking which she permits today. Does this mean a change in her moral teaching or a change in the economic conditions to which her moral teaching is being applied? (See art. "Interest" and "Usury," by A. Vermeersch, in Cath. Encycl.)

The Church has traditionally taught that, where capital punishment is necessary for the defence of society, states may inflict it. If it should be proven that capital punishment is unnecessary and inefficacious to protect society under our modern conditions, could a Catholic in all loyalty and consistency take active part in a movement for the abolition of capital punishment?

It is sometimes said that if all the extant relics of the True Cross were gathered together, we should have enough wood to make a dozen crosses. What are the real facts in the case? (See article: "Cross and Crucifix, II, True Cross," by F. Cabrol, in Cath. Encycl.)

The Church as a matter of practical policy authenticates relics. Such authentication, however, even though written, signed and sealed documents are given as to the authenticity of a relic, is in no sense a matter of infallible decision. The Church in such authentication uses the best knowledge she can obtain and certifies that the relic has the marks of being authentic. She does this to prevent the circulation of false relics and possible traffic therein.

It is more generally held that the canonization of a saint is an exercise of the Church's infallible authority, although this commonly accepted theological conclusion has itself never been defined. The Church, however, does not infallibly define as real the miracles attributed to the saint who is canonized. It need hardly be added that infallibility does not apply to political or scientific or other questions in no way connected with faith and morals.

A few words may be added regarding that much misunderstood science, the science of theology. Theology is the science of faith. Its task is similar to that of any other science. Like any other science, it follows the three primary processes in studying its facts: gathering, classifying, and interpreting. Some of its facts, such, for instance, as the existence of God or of the human soul, or the ethical obligation to respect human life, are derived both from reason and from revelation; other facts, such as the Trinity or the Real Presence, are derived from revelation alone. Even the facts that are derived from revelation alone can be approached by human reason indirectly, for human reason can prove the divinity of Christ and the founding by Him of an infallible Church.

After gathering its facts, theology endeavors to classify and systematize these facts. Our ordinary grade school catechisms are in reality theological systematizations of the truths of faith. The earliest theological classification of these truths is the prayer that we say daily, The Apostles' Creed. In addition to classifying, theology interprets. It coordinates, compares, deduces, just as any other science coordinates, compares and deduces. We shall give just an illustration or two.

It is now a well accepted theological deduction that infants who die unbaptized do not suffer in the future life. This is not a matter of defined faith. But it is a practically certain deduction from what we know through defined faith of the justice and mercy of God. A deduction, less clear but quite reasonable, from what we know from defined faith of God's goodness, is that infants dying unbaptized will enjoy at least a natural happiness in the future life. The Church, however, has not defined this matter. It rests purely in the realm of theological deduction. Again, that we shall know our own in heaven is a reasonable inference from what we know of God's goodness on the one hand and of our own deepest cravings on the other. But here again there is nothing remotely like a definition of faith.

Theology is commonly supposed to be a "dead" science. In reality there is just as much opportunity for scientific research and new discovery in Catholic theology as in any natural or social science. Theology touches upon and draws from every known science, just as religion itself permeates and inspires every human activity. Take just one instance of research possibilities in theology. The modern Industrial Revolution and the progress of science have raised hundreds of new ethical problems concerning economic justice, human life and health, the home, and so forth. Research students in moral theology have enough unsolved problems to keep them busy for a century or for centuries to come. In the other fields of theology research opportunities are equally abundant.

> List some of the newer moral problems raised by the Industrial Revolution. What is *your* solution of them, in the light of Catholic principles of justice and charity?

Theological interpretations are very often like the provisional interpretations of our secular sciences. At present physical science offers us three or four major theories of the constitution of the atom. It proposes these theories not as finalities, but as reasonable possibilities or probabilities to be confirmed or rejected as further facts develop. Theology takes about the same moderate and level-headed attitude toward its own interpretations. Theologians, like scientists, draw sharp lines between what is demonstrated and what is a matter of reasonable inference, between fairly clear inferences and more hypothetical ones. Theologians *do not* spend their time arguing how many angels can dance on the head,—or is it the point?,—of a needle,—or is it a pin? Whether, for the fable that they do or ever did, we are indebted to some bigoted anti-clerical or to some ingenious humorist, may never be known. Theology most of the time keeps its feet quite firmly planted on the terra firma of facts established either by reason or by revelation or by both, although like other sciences it reserves the right to do a little speculation now and then within reasonable limits.

Everything that we know has a complex as well as a simple side. Sneezing is a common human accomplishment, but about fifty pairs of muscles are involved in the process. The art of sneezing is a simple one, but the science thereof is very complex. About the same may be said of Christianity. It has its simple side, but, like other things that bear on human life, it has as well its complex side. The art of Christian living may be simple, but the theology or science of Christian living of necessity carries us into complexities and technicalities.

Catholic college students are ordinarily not preparing to be priests and consequently are not expected to be interested in the technical study of the science of theology. The above short explanation of the general methods, spirit and functions of theology or the science of faith, is given, not as an introduction to technical theology, but merely to provide such understanding of this much misunderstood science as an educated Catholic layman or laywoman might be expected to have, and to help clear up some of the misunderstanding regarding its nature and purpose that are frequently found among even well-informed Catholics. To lead a Catholic life, it is not at all necessary to be a theologian. But that the technical science of theology should be intensively studied in all its fields and corners somewhere in the Church is extremely important both for the fuller understanding and for the adequate defence of revealed truth itself.

REFERENCES FOR READING

See well-written art., "Infallibility," by Toner, in Cath. Encycl. On infallibility in canonizations, see art., "Beatification and Canonization," by Beccari, in Cath. Encycl. On relics, see ibid., "Relics," by Thurston; and two very interesting articles, "Relics, Authentic and Spurious," by same, in The Month, May-June, 1930, reviewing historical evidence on certain famous relics, including those of the True Cross; on this last, see also art., "Cross and Crucifix, i, (3), (4), ii, (3)," by Cabrol. On functions and content of theology, see art. "Theology," by various writers, in Cath. Encycl. All the official doctrinal definitions and pronouncements of the Church since her beginning are assembled in one book of very modest proportions, Denzinger's Enchiridion (in Latin).

CHAPTER VII

THE EVIDENCE FOR INFALLIBILITY

Our modern game of basketball is the outgrowth of an improvised game with peach baskets that was first played in a New England gymnasium in the Nineties. As a living game it has so developed in technique and rules that the father of it would hardly recognize his grown-up offspring today. Football, as we play it at present in colleges, is the result of a long development from earlier simpler games. The airplane whose whirr we may hear overhead at any hour is the development of a long process going back to the flights of the Wrights in the first decade of the present century, to Langley's venturesome experiments in the last decade of the nineteenth century, and to a long series of scientific investigations and discoveries without which even Langley's heavier-than-air machine would have been impossible.

All living things are subject to the laws of growth and development. This is particularly true of ideas, —the most living of all living things,—when such ideas belong, not to the dead and forgotten past, but to the living, thinking present.

> Select an outstanding discovery, invention, or new idea in your hobby, professional field or major subject, and

sketch its history. What led up to it? What later developments has it undergone? What errors, scientific or popular, have arisen around it? What has been its bearing upon other discoveries, inventions, or ideas?

No idea or truth currently held, known and thought about can lie dormant. Concrete deductions are drawn from general principles. Ideas are compared with other ideas to find what light they throw upon one another. For example, after the discovery of radium, one of the first questions asked was: How far does radioactivity account for the heat of the sun? Deeper insight is sought into the details of more general ideas. For instance, once the theory that light travels was accepted, investigation turned to more detailed questions, such as the length and direction of the light wave, the speed of light, its possible relation to gravitation, and so forth, and now comes the quantum theory. No great or sweeping idea can be fully comprehended at once. Our modern conception, for instance, of organic evolution with its tremendous sweep will keep us engaged for generations to come ferreting out its ultimate meaning and processes.

God has revealed certain religious ideas or truths to us. Christ taught a definite body of religious ideas and truths. These ideas and truths are not things preserved in museums or hanging like snow crystals in the upper air. They exist and live in human minds. Being in human minds, they are of psychological necessity subject, like other ideas and truths, to the laws of growth and development. Human thought, revolving around and meditating upon these revealed ideas and truths, follows the same processes that it follows as regards ideas and truths of the social and natural sciences.

Where, however, there is question of revealed truths and ideas, this process of growth and development takes place under special conditions. First, Christian revelation is final. We can expect no revelation of new truths to round it out. Secondly, it is unchangeable. Any modification of these originally revealed truths would be deterioration. Thirdly, it is divine. Any purely human addition to these truths would be an unwholesome growth.

Such being the conditions of growth and development as regards the truths revealed by God to man, two great hazards loom up. First, essential revealed truths might be lost. They might suddenly and dramatically or slowly and imperceptibly be left aside and abandoned. Such would happen, for instance, if we were to abandon adoration of Christ in the Eucharist. In this case we should have excision or atrophy of essential organs of the body of truth. Secondly, purely human and foreign conceptions might be introduced as if they were revealed truth itself. Such, for instance, would be the case if onto our Christian belief in the immortality of the soul we should add the idea of reincarnation. In this case, we should have a pathological or parasitic growth upon the body of divine truth.

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In either of the above two cases, we should have growth or development, but the growth or development would be, not a healthy, but an unhealthy, one. It would not be the normal growth and development of organ and limb and muscle. Instead we should have either excision, amputation or atrophy, or else abnormal, tumorous, cancerous, parasitic growth.

Given, therefore, the psychological necessity of growth and development in human ideas, including revealed ideas, actively thought about by human beings, it is abundantly clear that as time went on error and grave error would creep into our understanding of divinely revealed truth. It is clear, man being what he is, human, fallible, changeful, that his understanding of revealed truth would in part grow and develop in normal healthy fashion, but that alongside of this legitimate growth and development unhealthy growth and development would inevitably set in sooner or later.

Such being the case, if God took the trouble to become man and teach us divine truth, we can reasonably expect that He took adequate means to safeguard the truths He revealed, and that He made provision for the preservation and right interpretation of His teaching. *An infallible revelation without an infallible means of preserving and interpreting such revelation, would be largely futile.* The normal laws of growth and development in human thought, to say nothing of human stupidity and self-interest, would inevitably twist and wrench and deform the original revelation until it became hardly if at all recognizable. As regards dogmatic truth, the laws of thought alone would turn the trick. As regards moral truth, powerful human cravings and interests, with their well-known tendency to beget rationalization, would without fail play havoc with the revealed moral law and bend it to suit their own selfish purposes.

That the foregoing paragraphs are not mere speculation and inference, but intimately true to life as we know it, is written in bold-face headlines and captions over the whole history of Christian heresy and schism. Nor need we appeal to past history alone. Here in the United States we are in daily contact with overwhelming evidence in the fact of our scores of conflicting denominations with their thousands of conflicting doctrinal and moral interpretations and understandings of the one revelation of Christ.

The men who wrote our American Federal Constitution felt keenly that, no matter how clearly they worded it, it would need interpretation. Our Federal Supreme Court, whatever may have been or may be its shortcomings, is recognized on all sides as a necessity. Likewise, the basic articles or truths of Christian faith if they are to grow and develop wholesomely and to be preserved in their purity and entirety against the hazards of parasitism and atrophy, must have a custodian and interpreter. We cannot imagine the Founder of Christianity, Divine Wisdom itself, showing less wisdom, foresight, and practical good sense than did the founders of our own republic.

Common sense therefore impels us to expect that Christ must have appointed an official custodian and interpreter of the truths He revealed and that He must have guaranteed such custodianship against failure and such interpretation against error. And what common sense suggests, the historical records and original documents clearly and unmistakably attest.

The technical term "infallibility" was coined, of course, in later times. No one expects to find it in the original historical documents. The fact it expresses is the important thing, and this we do find recorded both virtually and explicitly.

(1) *Virtually.* When sending forth His Apostles, in His last charge to them just before He left them to ascend into Heaven, He said to them: "Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (Mk. xvi. 15-16). The last word of the quotation is even stronger than it sounds in English. It means literally "damned." The implication of these simple, solemn words is obvious. In them Christ commands all men to believe the teaching of the Apostles under the gravest of all penalties, that of damnation. But the Apostles were human beings,

most of them not highly educated, nor gifted with extraordinary intelligence. They were liable to err unless divinely guaranteed against error. Humanly speaking, it was inevitable that, unless divinely aided, they would mix error with truth in their teaching. Thus, unless the Apostles were divinely guaranteed against error, they or their successors would inevitably have erred in part, and the world would have been obliged in conscience by Incarnate Truth Himself, under pain of eternal damnation, to accept and believe untruth.

(2) *Explicitly.* Nor was our Lord content to convey to us his meaning indirectly and implicitly. He speaks elsewhere to the point, directly and explicitly, —not once, but thrice at least, and each time with the same purpose and meaning.

a. "All power is given to me in heaven and in earth. Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold *I am with you* all days, even to the consummation of the world" (Mt. xxviii. 18-20). A few words of explanation may be added, particularly as regards the highly idiomatic expression, "I am with you," which we have italicized.

Our Lord is here officially commissioning His Apostles, sending them out in the most solemn manner, and promising them His special assistance. The assistance He promises them in the expression "I am with you" is not of an ordinary kind, but is an unfailingly effective assistance. The expression, like the expression "binding and loosing" dealt with in an earlier chapter, is not one of vague general meaning. It occurs altogether about ninety times in the Old and New Testaments, and always with the same definite, clearly-marked, idiomatic meaning. It means unfailing divine assurance of success and is used particularly in cases where a human being is commanded by God to undertake a task or undergo an ordeal involving extraordinary difficulties, obstacles, or dangers.

We shall give just one instance by way of illustration. Toward the end of the Israelites' long sojourn in Egypt, in the reign of Rameses II (about 1300-1234 B. C.) they were put under a system of forced labor, and forced labor there as elsewhere gave rise to much oppression, cruelty and violence. Moses, goaded to white-hot anger at the sight of a brutal Egyptian foreman beating a Jewish workman, had slain the Egyptian. His crime could not be concealed. He became a refugee from justice, an outlaw, and sought safety in flight to the desert region of the peninsula of Sinai. While there, still a marked man, one guilty in the eyes of Egyptian law of murder, he received a commission from God to return to Egypt to beard the lion in his den, so to speak, and to lead his people from slavery to freedom. Under the circumstances in which he found himself as an outlaw and in which his fellow-

Israelites found themselves as virtual slaves, the task given him by God seemed hopeless. And he said to God: "Who am I that I should go to Pharao, and should bring forth the children of Israel out of Egypt?" And God said to him: "I will be with you." And he went, and accomplished the humanly impossible task. God *was* with him.

> For other examples of the biblical use of this term, see: Finlay, The Church of Christ, pp. 145-48.

This idiomatic expression has in general the following meaning: "I, the Omnipotent, shall guarantee you success. I shall work in and through you. I shall back you. I shall be responsible for you. I pledge my divine and unfailing assistance." In our Lord's behest to his Apostles to go teach the truth to all nations, the expression "I am with you" has and could have but one meaning: "I, God, Eternal Truth will back you, and be responsible for you, and teach through you, and give you unfailing guarantee and support."

If the Apostles or their successors were to depart from the truth and teach not Christ's truths but human fallacies, this would not be success in their arduous mission and responsibility, but the nadir of failure. That this guarantee was given, not to the Apostles alone, but to their successors as well, is quite clear from the words used by our Lord: "I am with you *all days even to the consummation of the world.*"

b. The commission and promise we have been discussing were given shortly before our Lord's Ascension. Some months previously He had given the same solemn promise in different words to St. Peter: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it" (Mt. xvi. 18). If the Church were to teach untruth, there could be no more signal victory over her, nor more disastrous prevailing of the gates of hell against her.

c. Just as explicitly does our Lord speak in his promise to send the Holy Ghost, the Spirit of Truth, upon His Apostles: "And I will ask the Father, and he shall give you another Paraclete, that he may abide with you forever. The Spirit of truth, whom the world cannot receive, because it seeth him not, nor knoweth him: but you shall know him; because he shall abide with you, and shall be in you. . . . But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (Jn. xiv. 16-17, 26). "But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me" (Jn. xv. 26). "I send the promise of my Father upon you: but stay you in the city, till you be endued with power from on high" (Lk. xxiv. 49). "I have yet many things to say to you: but you cannot bear them now. But when he, the Spirit of truth, is come, he will teach you all truth" (Jn. xvi. 12-13).

Here our Lord promises His Apostles and their successors again and again the "Spirit of truth" who will "abide with them forever." This is exactly what the Church claims today, neither more nor less. She claims that God is with her, that she speaks, not so much of herself, but by the Spirit of truth who speaks through her and in her, teaching all things whatsoever Christ has commanded.

This guarantee of unfailing fidelity to the teaching of Christ, which we call today infallibility, is focused in Peter as Christ's vicar, and in the Popes, the successors of St. Peter. This is clearly expressed in the above quotation regarding the gates of hell. It is equally clear from our Lord's appointment of Peter as supreme head of the Church and shepherd of the Christian fold (Mt. xvi. 19; Jn. xxi. 15-17). The centering, however, of the governing, teaching, and sanctifying functions of the Church in the person of St. Peter and his successors will be dealt with in a later chapter, and so is merely touched upon here.

That the Apostles, those who were nearest to our Lord, so understood Him to guarantee their fidelity to His teachings is clear from the finality with which they preach the truth and condemn error. The epoch-making decision of the Council of Jerusalem was worded, not "*We* decree," but "It hath seemed good to the *Holy Ghost and to us*" (Acts xv. 28).

St. Paul forcefully calls the Church "the pillar and ground of the truth" (I Tim. iii. 15). He even goes so far as to say: "Though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema. As we said before, so now I say again: If anyone preach to you a gospel, besides that which you have received, let him be anathema. . . . For I give you to understand, brethren, that the gospel which was preached by me is not according to man. For neither did I receive it of man, nor did I learn it; but by the revelation of Jesus Christ" (Gal. i. 8-9, 11-12).

> The unbroken teaching of the Church regarding her infallibility, from the days of the Apostles to the present, is witnessed in scores of passages from the Scriptures and from the Fathers, as well as in the official conciliar and papal pronouncements of the Church. Those who are interested will find some of the more important of these passages quoted or cited in the article, "Infallibility," by P. J. Toner, in the Cath. Encycl.

REFERENCES FOR READING

See: art., "Infallibility," by Toner, in Cath. Encycl.; Finlay, Church of Christ, ch. v; sources at end of our ch. xv,—for studies of evidence for infallibility. On the necessary growth and development of current ideas in human thought, see classic treatment by Newman, Essay on the Development of Christian Doctrine, ch. i, sect. 1-2. On growth and development of doctrine, see: same essay; or short summary of question in Devas, Key to World's Progress, ch. ix. Ward, in his "Problems and Persons," 66-132, has two remarkable studies on the stability of Catholic teaching amidst the changefulness of human thought,—not, however, easy reading.

CHAPTER VIII

CATHOLIC TEACHING AND THE CATHOLIC'S PROBLEMS

Out of the fact of the infallible teaching authority of the Church arise three types of life problems for the individual Catholic. Some of these problems concern belief; others, profession; still others, defence.

Belief. If God, the infallible Truth, speaks and I know it is He who speaks, my obligation to believe is obvious. To refuse belief would be an insult to God, just as refusing belief in the solemn word of a friend would be an insult to him. The faith we give as Catholics is given, not to the Pope as a private individual nor to the Church as made up of such individuals, but to God speaking through the Pope and the Church. In giving faith we are harkening to the voice of Christ Himself, and of the Holy Spirit of truth. Our belief is given, not to the word of man, but to the word of God.

Nor is "blind faith" a Catholic ideal. Far from it. Her ideal is the ideal of "*reasonable* service" held up by St. Paul (Rom. xii. 1). As a recent Catholic writer has expressed it: "The Catholic is morally bound to give himself such an account of the faith that is in him as is required by his education and by his circumstances" (Adam, The Spirit of Catholicism, p. 196). We are expected to have some knowledge at least of the rational grounds on which our faith rests.

> A non-Catholic acquaintance, a college graduate, remarks to you in the course of a friendly discussion on religion: "We really cannot discuss religion scientifically, as we discuss other subjects. A man's faith is a matter of his own free choice or of feeling, and hence the tenets of faith are not subject to the rules of scientific evidence." How would you comment to him on this point?

Some of the fundamental articles of our faith, such, for instance, as the existence of a personal and intelligent Supreme Being, can be proven on the grounds of reason alone, just as are proven the major conclusions of the secular sciences. There are other articles of faith, such, for example, as the Trinity or the Real Presence, which cannot be proven *directly*. But even these can be proven *indirectly* to rest on rational grounds. For we can prove by appeal to the historical documents that the Church which teaches these truths is guaranteed infallibility by God. A glimpse of one part of this rational demonstration was given in the preceding chapter, in which the appeal was not to faith but to reason alone.

If we are so situated as to be able to study and understand the rational grounds for the infallible teaching authority of the Church, our faith becomes the "*reasonable* service" spoken of by the Apostle,—

every bit as reasonable as our acceptance of the established conclusions of the secular sciences, and in a certain sense even more reasonable. About ninety-five to ninety-nine per cent of even the scientific man's knowledge of his own and other sciences comes through acceptance of the word of his fellow-scientists, of men. Our faith in divine truth rests upon acceptance of the word of God Himself.

The obligation to believe raises certain questions regarding freedom of thought. These questions will be taken up in the following chapter, as part of the much larger problem of Catholic freedom both of thought and action.

Profession. Were America to be invaded and conquered by a truculent foreign power, and were we Americans commanded by our conquerors to show our submission to them by trampling on the American flag, we should be faced by a dilemma that might demand heroic courage and loyalty. The conquering power would not oblige us, because it could not, to give up our internal loyalty of thought and sentiment. But it would be requiring an external profession of disloyalty.

The early martyrs were not required by Roman law to give up their internal faith. Roman law, like our contemporary law, did not bother about the internal thoughts and sentiments of people. The martyrs were merely required to do or say what would be an external profession of disloyalty to their Christian faith, or of adhesion to the current pagan cult. Often if they had been willing merely to fling a handful of incense on a burning brazier before the statue of a pagan god or goddess, they would have been let go scot free. But they refused to the point of death.

Loyalty to faith implies loyal profession of faith when such profession is called for. God expects both faith, and its sequel, profession. "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me" (Lk. x. 16). This is the obligation of faith. "Everyone therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven" (Mt. x. 32-33). This is the obligation of profession.

The obligation of professing our faith and of not professing what contradicts that faith holds as regards both religious functions and other events and life situations.

Presence at and participation in ordinary religious services is a profession of belief in and loyalty to the faith of which these religious services are the external profession, regardless of what our real internal faith and loyalty may be. The martyrs of the early centuries could have flung their handful of incense on the burning brazier without giving up one iota of their internal Christian faith and belief. They could not, as they well recognized, have so participated in a non-Christian religious service without professing paganism itself and without denying Christ, and rather than do so they deliberately chose death.

A non-Catholic who attends and actively participates in an ordinary Catholic service professes Catholic belief, whether he intends to do so or not, or at least professes the current American religious indifferentism. Non-Catholics are always welcome at Catholic services. But where we find non-Catholics participating in the ordinary Catholic services, we draw the conclusion, and in most cases quite correctly, either that they are thinking of giving up their own church and joining the Catholic Church, or else that they consider all faiths and churches as pretty much the same. There are no doubt exceptions to this generalization, but in the main it holds true. In like manner, a Catholic who attends and takes part in an ordinary Protestant service externally professes belief in the underlying Protestant faith, even though internally and in his own mind he has not abated one iota of his Catholic belief and loyalty.

We have been speaking of the *ordinary* services. The situation is quite different where there is question of the wedding or funeral of a friend in a Protestant Church, or in the case of public school graduations, civic meetings, or extraordinary and unusual celebrations in Protestant churches. Where a Catholic attends the wedding or funeral of a Protestant friend in a Protestant church, everybody knows that his mere presence is a profession, not of faith, but of respect and friendship. Again, graduation exercises and civic or similar meetings, even though held in a Protestant church, are not religious services. As regards certain extraordinary occasions, he will be recognized as a visitor present out of curiosity, not as a worshiper. Thousands of non-Catholics, for instance, attend great celebrations such as beatifications and canonizations at St. Peter's Church at Rome. But no one in his good senses would consider for a moment that their presence at such extraordinary functions constitutes a profession either of Catholicism or of indifferentism.

The general rule as regards Catholic attendance at and participation in non-Catholic services may be summed up as follows: Attendance at and participation in ordinary Protestant services, such, for instance, as the usual Sunday or weekday services, is contrary to our obligation of professing our faith; attendance at funerals, weddings, non-religious functions, and occasional extraordinary celebrations does not usually imply profession of disloyalty to our own faith and is permitted in conscience.

If Protestants who are convinced of the truth of their faith refuse to attend and participate in Catholic service, it would be absurd and unfair on our parts as Catholics to charge them with narrow-mindedness or bigotry. On the contrary, we should warmly sympathize with them for their consistency and loyalty. Non-Catholics are always welcome in a Catholic Church, no matter what their beliefs and sympathies may be, but there is no earthly reason why we should quarrel with them or charge them with narrow-mindedness or bigotry if they choose to attend their own services and to avoid ours. We have no right to expect them to profess the Catholic faith in which they honestly do not believe.

The same holds true as regards Catholics. Being broadminded does not mean acting inconsistently with or disloyally to our Catholic faith, nor, by participation in non-Catholic services, professing externally what internally we do not believe. Broadmindedness is poles removed from religious indifferentism. To be broadminded one does not have to hold that the other man may be just as right as we are. It does not mean giving up our conviction that the Catholic Church is *the* Church founded by Christ, not merely *a* church among churches.

A man becomes narrow-minded and bigoted,—and it is well in the interests of humility to recall that not all the narrow-mindedness and bigotry come from the other side,—if he misjudges those who differ from him in their religious convictions, if he misconstrues their motives, if he manifests ill-will or resentment against them, if he discriminates against them in political, business or social life. Broadmindedness does not mean abandonment of one's own faith or disloyalty in the profession thereof. It does not mean holding that the beliefs adhered to by others are probably just as true as the ones adhered to by ourselves, that one religion is just as good as another. This is indifferentism, not broadmindedness, and incidentally is the loosest of loose thinking. Broadmindedness means, not abandonment in deed or in profession of one's own faith, but charity, good will, courtesy, fairness, and kindliness in thought and action toward those who hold faiths different from our own.

> An American, traveling abroad, finds himself in a group of chance acquaintances, non-Americans, who are discussing American life, ideals, and institutions, and who do not know he is an American. A good many criticisms and misconceptions of things American are voiced. What should he do?

Apart from participation in religious services, certain problems of profession of faith arise in everyday political, professional, and social relationships. This is particularly the case in the United States where we as Catholics form only one-fifth of the total population, where we are in daily association with our non-Catholic fellow citizens, and where often many of our best and most cherished friends are non-Catholics. Many practical situations arise in which the question of loyalty to and profession of our Catholicism is involved. It is quite impossible to lay down iron rules that will cover minutely all these cases. The matter has to be left largely to the common sense and loyalty of the individual Catholic himself or herself.

If, for instance, a Catholic happens to be one of a group of strangers who are discussing or referring incidentally to religious matters, ordinarily he is not bound in conscience to proclaim his Catholicism. Whether it is advisable or commendable to do so, will depend on circumstances. He may not, of course, deny his religion, but he does not have to thrust it upon every stranger or chance acquaintance he meets. While we belong to the Church Militant, we have to bear in mind that militancy is not synonymous with belligerency or bumptiousness. The general rule is: Use good judgment; avoid the extremes of carrying a chip on your shoulder and of showing the white feather.

Where profession of your faith is called for, whether in a casual meeting with strangers or in a mixed social company, it goes without saying that such profession should be made courteously and with due regard for the amenities of civilized life.

From time to time in life, occasions arise when a Catholic is, so to speak, challenged under serious circumstances to profess his faith. Profession is then expected of him. Where there is no real challenge or where the other party has no particular right to such declaration, then a Catholic is quite justified in saying nothing. If, for instance, you were applying for a position and knew that your prospective employer would deny you the job if he knew you were a Catholic, there is no particular reason for your going out of your way to inform him.

He is employing your brawn and brains, not your faith. Most of us would in self-respect not work for a bigot of this stripe, but that is a matter of personal feeling, not of conscience.

Defence. The third obligation for the individual Catholic arising out of the teaching function of the Church is that of defending his religion. Such defence takes two general forms: defence called for in common everyday personal relations, and defence called for in larger cooperative undertakings.

> What are some of the more common misunderstandings you have met personally among your own non-Catholic friends and acquaintances? How did you or would you clear up these misunderstandings? Compare the list from your personal experience with the list of about 1,000 common ones given and answered in: Conway, The Question Box.
>
> To what extent in your judgment, is religious prejudice bound up with, overshadowed by, and reinforced through racial, national, political, economic, and social prejudice? On the part of Catholics? On the part of non-Catholics?

The responsibility of defending our religion in personal associations and relationships has to be interpreted in the light of our individual ability and of the particular circumstances. Sometimes, in a mixed company, it is a matter both of courtesy and good sense to pay no attention to some stray remark made, even though it manifest misunderstanding of Catholic faith and principle. Often it is not worth while making an issue of a triviality.

On the other hand, a great deal can be done and is done, by informed Catholics who know their faith, in clearing up misunderstandings and in banishing some at least of the vast nescience, not to call it ignorance, that so widely prevails among honest non-Catholics regarding things Catholic. This nescience is not only vast, but abysmal. Great multitudes of intelligent, educated, and fairminded non-Catholics have been reared in a social and intellectual atmosphere that is saturated with anti-Catholic bias or with the queerest misconceptions of Catholicism or with both. The Catholic layman or lay woman can frequently do a very real service to the cause both of faith and of charity, both of truth and of the mutual good will that should prevail especially among good citizens, by courteously and tactfully explaining to non-Catholic acquaintances and friends what Catholics really do believe and what they really are.

As regards the unfortunately not exceptional bigot whom one meets from time to time in his everyday life, sometimes a direct but courteous challenge is in order. At other times, where no principle is at stake, where no spreading of untruth is threatened, and where there is little hope of getting the bigot himself to look at the sun, it is often best to go one's way in peace. We do not find it necessary in life to bark back whenever we are barked at. Life is too short, and there are so many more important things to do.

In these sometimes delicate situations of daily life, only the more general rule of guidance can be given: Use the best judgment you can summon; avoid the extremes of always speaking and always keeping silent; be courteous, even on occasions when maintaining courtesy is a sore trial to temper.

While defence in word is important, defence in act is still more so. The best defence a Catholic can give of his Catholic religion is to live it. Live it, and your actions will speak even louder than your words, though your words have their place too.

> What are the chief American Catholic agencies and movements working for a better understanding of Catholicism on the part of non-Catholics? What periodicals? Series of pamphlets? Religious orders? Societies? Lay organizations? Radio stations? What is being done in your own parish? Your own diocese? How precisely can the Catholic college student take active or cooperative part in the work? Before graduation? After graduation?

In the United States today, apart from personal defence of religion, many larger enterprises are being undertaken not merely to defend our faith but also to explain to our non-Catholic fellow-citizens what Catholicism really is. That a vast amount of such explanation will be necessary before a half or even a tenth of the prevalent misconceptions will cease and be no more, is a platitude that need not be labored. In this work of explanation and defence, the Catholic laymen and lay women of the United States have taken and are taking an extremely important part.

Whatever can be done by the individual Catholic toward encouragement, support and active participation in such broader movements, is a distinct service both to the cause of Catholic truth and to the cause of American life.

Through such explanation by lecture and pamphlet and radio, we do not expect vast thousands of converts to Catholicism. We do, however, expect and from our experience to date have good grounds for expecting that at least a very considerable part of the unfortunate misunderstandings of Catholicism on the part of our non-Catholic fellow citizens may be cleared up. We may hope, too, that much of the anti-Catholic feeling that still exists may abate or disappear. It is easy to exaggerate the extent of this feeling, and perhaps as Catholics we are a little oversensitive and a little inclined to exaggerate its extent and depth. But it would be folly to close our eyes to its existence. Whatever we do to lessen both the misconception and the anti-Catholic feeling is a distinct contribution both to religion and to American civic life.

Meanwhile it will do us no harm if in all honesty and humility we search our own consciences with lamps, to discover, to face frankly, and to drive out forcibly whatever bigotry, illfeeling or misconception as regards non-Catholics may consciously or unconsciously hide and lurk therein. Bigotry and misconception are not the monopoly of our non-Catholic fellow citizens. This task of cleaning our own house may call for less belligerency, but it will certainly call for more charity and humility. And for most of us belligerent indignation at the wrongs of which we are victims is a much easier and more congenial occupation than that of practising charity and humility.

For Catholics the world over, the obligation to believe is a Catholic life problem of supreme practical importance both for this life and for the next. For us in America, there are few practical problems calling for more loyalty, tact, and level-headedness than those of carrying out consistently, intelligently and effectively the two additional obligations of professing and defending the faith we believe.

REFERENCES FOR READING

The more common practical moral problems connected with profession and defence of faith are dealt with in Koch-Preuss, Manual of Moral Theology, i, 169-72. The treatment in McHugh-Callan, Moral Theology, i, 363 ss., is very much fuller, being in fact exhaustive, but is also much more technical. On some of the outstanding forms and causes of contemporary hostility to the Church, see: von Ruville, Back to Holy Church, ch. vi, 146-66; or, the striking study of disappearing ("survivals") and newly appearing ("new arrivals") forms of hostility to Church, and her prospects of triumph or defeat in the face of them, in Belloc's Survivals and New Arrivals.

CHAPTER IX

THE CATHOLIC'S FREEDOM

Liberty means unhindered freedom to think and do what I have a right to think and do. It has been defined by a modern economist as "the being unhindered in the exercise of our rights and the practice of our duties." The same writer quotes Montesquieu: "Political liberty does not consist in a man doing what he wishes, but in being able to do what he ought to wish" (Devas, Key to the World's Progress, chap. vii, p. 54). Liberty does not, of course, mean freedom to do or think whatever one wishes. This is not liberty, but license.

Liberty is as many-sided as human life itself. When we speak of liberty we are more apt to think of such things as popular government, or freedom of person, conscience or speech. The Church's relation to political and politico-religious liberty will be dealt with in a later chapter. We shall here confine our attention to the phases of human liberty that more intimately touch the individual in his everyday life. Important as political liberty and freedom of conscience are, they affect the average individual much less, as a rule, than does the more fundamental liberty to which we refer.

This more fundamental liberty has many phases:

spiritual, devotional, moral, domestic, economic, vocational, recreational. It again divides into two broad types: liberty of thought, and liberty of action.

Every new bit of knowledge we acquire limits thought. Once I know that the world is round, I am no longer free to think it is flat. Once I know that the earth revolves around the sun, I am no longer free to think that the sun revolves around the earth. What holds for knowledge derived from reason, holds also for knowledge derived from revelation. God has revealed certain truths. Once I know these truths and accept them, my freedom of thought is limited. Such limitation of freedom however is, as in the case of all knowledge, human or divine, in reality an expansion of the mind, a growth and development, a farther excursion into the broad expanses of the universe of truth.

> Why did God reveal these truths? Why the moral truths? The dogmatic truths? To satisfy our curiosity? To test our loyalty? To promote our welfare—eternal, temporal, or both? (See Course II of the present Outlines.)
>
> What is the difference between philosophy or metaphysics, and the natural or social sciences?

Such limitation imposed by knowledge, be it acquired by human reason alone or revealed by God, is one thing. Cramping of freedom of thought, investigation and research is quite another. We still hear many echoes of the musty and cobwebbed theory of the supposed conflict of religion and science.

That Catholic faith can and does come into conflict with unsound *philosophies* is a fact which no one for a moment questions. A Catholic cannot consistently with his knowledge of the existence of God subscribe to a philosophy that denies or doubts such existence. Believing in a human soul that is free and immortal, he cannot consistently admit a philosophy that would rob man of free will and of life after death.

So far, however, as the *sciences* are concerned, there has been, is, and can be, no conflict between his faith and science. From time to time in the past, theories in conflict with faith have been proposed, if not in the name of science, at least as supposedly scientific conclusions. Some individuals have, for instance, held in the name of science that certain races or tribes are not human, that the stars determine human destiny, that the future can be foretold from reading palms or studying the heavens. These theories of the distant past are in conflict with Catholic faith. The difficulty is that the theories were not scientific and of course have long since lost any scientific status they ever had.

As a matter of fact, a Catholic scientist is just as free as any other scientist to carry on his studies and investigations and draw such conclusions as the scientific evidence warrants. The Catholic knows that there can be no contradiction between the truths of science and the truths of faith. There can be and occasionally are conflicts between over-adventurous individuals in the two camps. Such conflicts however are attributable neither to faith nor to science, neither to divine nor to human truth, but to theologians or scientists themselves. After all, how can there be any real conflict? The fact is, a technical science rarely if ever touches even the outer rim of faith and morals.

> "To prove this one has only to look up the technical periodicals in which the real results of research are published (not the half-popular articles drawing philosophical conclusions, to read which is more of a pastime). Indeed, if we consider the subjects which form the studies in recent papers on physics, what has the interpretation of the band-spectrum of iodine, or the crystal structure of quartz, or the supra-conductivity of metals, to do with the Catholic religion? If we turn to chemistry, how can the question under what conditions hydrogen peroxide decomposes, or how sulphur influences the color of a dye, have any influence on religion?
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> "But how about evolution? First of all, the layman would be astonished to find how little time the average zoologist gives in his actual work to evolution. If you inquire what the men in the zoology department of my own university are working on, you will find that they study the metabolism of the amoeba, the influence of the electric current on cells, or the behavior of water bugs under the influence of light of a given color and intensity. Again we must ask, what has this to do with the Catholic religion? How could it conflict with it? But even if we consider evolution, what does it matter, so far as religion is concerned, whether the horse had ancestors with three toes or one, or if Archeop-

teryx, the first bird, is descended from reptiles?" (Herzfeld, Scientific Research and Religion, in The Commonweal, Mar. 20, 1929, ix, p. 561.)

Each year about the beginning of January, the periodical "Science" publishes a long list of the outstanding scientific discoveries of the preceding twelve months. Look up the last list. A glance through it will illustrate well the points emphasized by Dr. Herzfeld.

Those interested in this threadbare and dreary controversy on the supposed conflict between religion and science will find it treated in a score of easily accessible sources. We prefer here to give attention to the normal cooperative relationship between religion and science and to suggest one chief means of promoting such cooperation.

In what ways does the major science you are pursuing or the profession for which you are preparing contribute to human welfare through the protection of rights or the fulfilment of needs?

Religion and science are deeply interested in all that concerns human welfare. Between religion and, for instance, the science of medicine the closest and most cordial cooperation is in evidence today and has been throughout Christian history. Religion furnishes the driving force that impels men and women to devote their lives and resources to the saving of human health and life. Science in its laboratories provides religion with the technical knowledge that enables the latter to accomplish its work more efficiently. Every Catholic hospital in the land is a monument to this fine cooperation between the Church and science in the common cause of humanity. Equally obvious examples of such cooperation can be drawn from nearly any of the other major sciences.

In many other fields, religion and science contribute to human welfare and liberty, each working more or less independently, but each hammering away century after century at the same task. An instance would be the warfare of religion and science upon superstition in its myriad forms. Nor war nor pestilence nor famine has hurt humanity as superstition has done. It sheds innocent blood. It banishes peace. It thwarts happiness. It breeds fraud. It sows hatred and dread and suspicion. It dethrones reason from the guidance of life. Last but not least, it cribs, cabins and confines human liberty. Religion and science have had no child's task to rid Western civilization of this deadly arch-enemy of liberty and human welfare. Their task has been made all the harder by superstition's trick of masquerading in the domino of religion or of science. Their work is by no means over. But at least they have succeeded in crushing the grosser and more brutal superstitions. Each working in its own way and from its own premises has strengthened the arm of the other, and their combined labors have fairly routed the enemy's main army.

Catholic standing in the field of science today depends, not on what Catholic scientists have done in the past, but on what they are doing in the present and are prepared to do in the immediate future. It depends not on absorptive scholarship, that is, on the number of Catholic men and women who are masters of their own technical field. It depends upon productive scholarship, upon the Catholic men and women who through original investigation and research are making or will make new contributions to the sum total of human knowledge.

In no other way can Catholic status in science be achieved or maintained. And such status must be achieved and maintained, if the Catholic cause is to be presented sympathetically to the intellectual leadership of our modern world. This is one reason why the Catholic Church is consistently favorable to science and scientific research. But there is a more fundamental reason, one not of policy but of principle. New knowledge, properly used, contributes to human welfare and human liberty. The Church in her innermost ideals strives to inculcate love both of God and of neighbor, to uphold the honor of God and at the same time to promote the welfare, happiness and freedom of man. Every new contribution to the sum total of human knowledge brings us nearer, if used rightly, to such welfare, happiness, and freedom.

The Catholics of Europe have made and are making magnificent contributions to scientific research. In this country we as Catholics are only beginning to do so on any appreciable scale. Our energies have been almost totally absorbed during the last century in meeting the titanic practical emergency created and kept up by the vast and intricate problem of Catholic immigration to America. But times are changing. Surplus Catholic resources of finance and personnel are being rapidly released for other than emergency tasks. No finer challenge faces Catholic college students today than the chance they are offered to further the cause both of science and of Catholicism and to carry out in practical life love of neighbor and concern for human welfare *by consecrating their lives to higher professional studies and research.* Whether they do so as members of the laity, religious orders or clergy is from this standpoint a minor matter. Their research, wherever and however carried out, will have the most cordial blessing of the Catholic Church.

Scully
Bobalek
Sisters

> When did the Church first begin to show an active interest in scientific progress and the diffusion of knowledge? What is some of the more important historic and contemporary evidence for this interest?

So much for freedom of thought. Let us turn to the field of action. In the following paragraphs it will be possible to touch only a few of the high points. We shall give just an illustration or two under each major heading.

As regards spiritual and devotional freedom, we may recall first of all that the Church never forces anyone into her fold, and in fact knowingly receives no one with the use of reason unless he enters freely and from inner conviction. As for those within her fold, she uses no physical force, but only the moral impulsions of conscience. No doubt motives of prudence, such as the fear of losing his soul, act as a powerful motive in the average Catholic's life. On the other hand such motives of prudence are largely overlapped by spontaneous loyalty and love operating quite independently of prudential considerations.

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> What evidences in everyday college life and parish activities are there that, over and above motives of prudence, spontaneous loyalty lies back of much in current Catholic religious practices and devotions?

In her spiritual and devotional policies, a few simple precepts are undoubtedly maintained by the Church as laws, but these cover only a fraction, probably not ten per cent, of the actual devotional life of the average Catholic. The Church intentionally keeps such precepts down to the very minimum sufficient to maintain a firm devotional anchorage, a minimum explicitly or implicitly commanded by Christ Himself. To do less would be to play false to her Founder and to encourage among the weaker a devotional carelessness that would be suicidal. It is not upon precept, but upon persuasion that she relies chiefly for the maintenance of a healthy spiritual and devotional life among her members. Apart from these simple precepts, she leaves everything to the good will and free choice of the individual Catholic. She urges, she suggests, she offers a wealth of opportunities and incentives. But that is all.

The Catholic in his spiritual and devotional life has a full freedom of choice which is so much a matter of course with us that we hardly give it a thought. Yet it is and has been the deep concern of the Church to safeguard this freedom. By multiplying the devotional avenues that lead to God, she promotes the individual Catholic's spontaneity and freedom of choice in his spiritual and devotional life. This is a phase of Catholic life of which non-Catholics are seldom aware and to which Catholics themselves seldom advert.

The Catholic is free to receive the Sacraments of Confession and Communion, to visit the Blessed Sacrament, to attend Mass and benediction and a great variety of other religious devotions, as often as he wishes. He is free to choose any confessor he wishes or to change confessors as often as he wishes. He has choice of many different ways of hearing Mass.

He may choose from among scores of sacramentals and devotions those which appeal to him most. Beyond the basic devotion of the Church, that of the Blessed Eucharist, there is no shadow of moral compulsion or law in the whole devotional life of the Church, and her precepts regarding the Eucharistic devotions themselves are reduced to the minimum. Even extremely popular devotions like the rosary are not forced upon him. No lay Catholic is obliged to say the rosary, although the Church urges us to say it because by practical experience it has been found helpful to an overwhelming majority. New devotions are encouraged so long as they are dignified and not superstitious. We are free to follow these devotions or not as we will.

> List what you consider the five most widespread "popular devotions?" Which, in your view or in your personal experience, are the most valuable of these?
>
> Which is the better way to pray—using set formulas, or praying in your own words? What are the respective values of the two methods?
>
> What precisely is meant by meditation?
>
> What is the difference between missions and retreats? What do you know of recent developments in the American movement for retreats for laymen, and for laywomen?

The greatest liberty of choice is given in the fundamental matter of prayer. We may pray by act, as when we light a votive lamp or bless ourselves. We may pray by word. In prayer by word, we may use well-known formulas of prayer from the Our Father to the Acts or the Confiteor, or we may use our own words in speaking to God. We may do our praying in the form of meditation or spiritual reading, or in a number of other ways. We may pray alone and quietly, or we may pray in unison with others. Opportunities for more exceptional types of prayer and devotion, such as pilgrimages and retreats, are offered in abundance.

Those who are exempted from Lenten fasting,—and these constitute the majority in the United States at least,—are left complete freedom of choice in substituting whatever Lenten sacrifices or devotions they prefer. For those who wish to consecrate their lives on a full time basis to religion and to the works of religion, the Church offers the religious life. Even in this she offers the greatest variety of choices, from the active religious life of the school room and the hospital through the whole gamut to the extreme contemplative cloistered life. Everywhere the broadest freedom of choice reigns. And we have enumerated only the high points. Any Catholic could add indefinitely to the above short list.

In the moral field, there are no doubt restrictions on freedom of action. These restrictions, however, are put by God and by the Church upon freedom of action only insofar as human rights, needs and welfare demand such limitation. God and His Church do not impose arbitrary moral precepts, precepts that are purposeless restrictions of liberty. God does not impose arbitrary moral laws *merely* as a test of obedience or of fitness for heaven. The moral law is an innermost requirement of our created nature which God Himself could not abrogate, and so far as it regards our relations with our fellow-men is a requirement for the protection of us all in our rights, needs and liberty. We have to recall that the moral law, while it no doubt limits my freedom, at the same time protects me in my rights, needs and liberty against infringement thereupon or hurt thereto on the part of my fellow-men. To use our current colloquialism: The moral law so far as our welfare and freedom are concerned is a fifty-fifty proposition.

Furthermore, the moral law is the greatest safeguard of higher personal freedom, freedom from the tyranny and slavery of the cravings and driving impulses of our own nature. Not that these cravings and impulses are in themselves evil. They are forces fraught with tremendous possibilities both for good and for evil. Following one's impulses, without the guidance of ethical ideals, no doubt leads to some good, but just as certainly leads to untold harm. It leads to untold harm to others. In the long run, it leads to untold harm to ourselves, and not the least harm is the loss of freedom, of moral independence, of the captaincy of our own souls, and of the mastery of our own temporal and eternal destiny. No one is so enslaved, fettered and bound as he who is enslaved, fettered and bound by his own impulses and cravings.

While therefore the moral law is unquestionably a check upon freedom, at the same time it is the chief safeguard not only of our own and our fellow-men's rights and welfare but also of our higher freedom and independence.

In the vocational, domestic and economic fields, the Church again is profoundly concerned with maintaining human freedom. No human being may dictate to a Catholic his choice of vocation in life or his choice of mate.

He is left absolutely free to choose a single life in the world, unmarried life in religion, or domestic life and home-making. All three vocations are in honor. If he chooses the religious life, he may make his choice among the many scores of its different forms. If he chooses single life in the world, the Church has no word of disapproval, although she realizes that for the majority of those who do not enter religion, marriage is better for more reasons than one. In his choice of trade, business or profession, he is absolutely free. The right of children to choose their life work is safeguarded from interference even on the part of parents themselves.

So forcibly does she stand for freedom in choice of mate, that she holds as not only illicit but invalid a marriage entered into either from physical force or even from such pressure as would constitute moral duress. She consistently upholds the right of the individual not only to marry but also to have a family. It is this very devotion to one of the most fundamental phases of all liberty, domestic liberty, that makes her hesitate in giving any word of approval to proposed measures like sterilization which would seem to limit unnecessarily this basic human freedom. Even her firm stand on divorce, while in one respect a limit upon freedom, is from a far more vital and fundamental standpoint a protection to the welfare and freedom of the child, of the mother and of society itself, and a protection against the enslaving impulses of uncontrolled sex.

In the economic field her voice is raised against slavery in its most literal sense as well as against such economic oppression as is tantamount to slavery. No more impassioned plea for economic freedom has ever been penned than Pope Leo XIII's magnificent Encyclical on the Condition of Labor.

> What have been and are today the chief contributions of the Church to the welfare and economic liberty of the great masses of the people? (See article, "Labour and Labour Legislation," by J. A. Ryan, in Cath. Encycl., for brief review of history of labor and influence of Christianity thereupon. Pope Leo's Encyclical has often been reprinted: see summary of content in article, "Rerum Novarum," in Cath. Encycl.)

In the recreational field, she leaves the widest choice. The few limitations that are put all reduce themselves to the very simple rule: Keep God's law and play as you please. Recreation and amusements are not merely tolerated. They have the fullest blessing of the Church. From her earliest days, following the beneficent institution of the Old Law, she has set aside one day of the week for playing as well as for praying. Through her history, she has consistently taken a liberal stand on freedom of play on Sundays and holydays. She has never been a friend to blue laws.

We may sum up the Church's whole attitude in the field both of thought and action in a single sentence: Love God and your neighbor, and for the rest follow your own freedom. She puts up sign posts at crossroads to let us know that these lead away from love of God and man. But she keeps broad, paved, and free of every obstacle, the arterial highways that lead to love of God and man and to higher freedom. In this sense and in no other sense did our Lord speak when He said: "You shall know the truth, and the truth shall make you free" (Jn. viii. 32).

REFERENCES FOR READING

a. *Religion and Science.*—The harmony in principle between religion and science is well treated in two very readable works by Windle: The Church and Science, ch. i-ii; The Catholic Church and Its Reactions with Science, ch. ii-iv. On their active cooperative relations, see: Cooper, Religious and Scientific Teamwork.

b. *Freedom and Research.*—On the freedom of the Catholic in the scientific field, see: Herzfeld, Scientific Research and Religion; extensive review of problem by Donat, Freedom of Science. Three outstanding recent articles urging fuller participation by Catholics in scientific research are: Herzfeld, l. c.; Power, Research in Catholic Schools; Richarz, Why Catholic Scholarship?

c. *The Faith of Scientists.*—Kneller, Christianity and the Leaders of Modern Science, gives sketches of these leaders, with emphasis on their religious convictions and practice. See also Millikan, Science and Life, 86-89, with expression of faith in God on part of 15 out of 16 foremost American scientists.

d. *Catholic Contributions to Scientific Research and the Diffusion of Knowledge.*—The charge, less common now than formerly, that the Church has opposed scientific progress, and the numerous grave errors of fact in works like Draper's and White's which are still taken seriously by some, are adequately and well dealt with in: Windle, Catholic Church and Its Reactions with Science, ch. viii-xi; and at greater length in Walsh, The Popes and Science.

For reviews of the vast contributions by the Church and by Catholic scholars to the progress of science and education see: J. J. Walsh's works and joint work by Bro. Potamian and Walsh (list in Bibl. at end of present volume); Zahm, Catholic Science and Catholic Scientists; and following excellent historical articles in Cath. Encycl.—"Anatomy," "Astronomy," "Geography and the Church," "Medicine, History of," "Physics, History of," "Libraries," "Manuscripts," "Education," "Schools," "Colleges," "Universities," "Monasticism"; (cf. similar articles, shorter, in New Catholic Dictionary).

e. *Catholic Freedom in other than Scientific Activities.*—This wider freedom is treated with originality and distinction in: von Ruville, Back to Holy Church, ch. v, 127-45,—especially devotional freedom; Adam, Spirit of Catholicism, 193-99, 217-21,—to be read slowly.

Read whole Chapter

CHAPTER X

THE SANCTIFYING FUNCTION OF THE CHURCH

How do the governing and teaching activities of the Church contribute toward her work of sanctification? In what sense may the sanctifying function of the Church be considered her crowning or predominant one to which the governing and teaching functions are auxiliary?

The third great function of the Church is that of sanctification. That the Church is charged with this responsibility and authority is clear from our Lord's institution of a teaching and governing authority as well as from His institution of the Sacraments, of the Mass, and of the priesthood. The institution of the Sacraments, the Mass and the priesthood is dealt with in Course II of the present Outlines, so we need not treat it here. Instead we may turn our attention to the manner in which the Church carries out its function of sanctification and to some of the results that have been achieved.

Sanctification has but one meaning in the Catholic Church, the meaning in the mind of her Founder. Sanctity is nothing more or less than love of God and neighbor (Mt. xxii. 35-40). It does not consist in ascetic practices, nor even in the three evangelical counsels. These are not ends in themselves, but means of attaining sanctification, means of fostering and quickening love of God and neighbor. Nor are the three counsels,—the triple vows of chastity, poverty and obedience, such as are taken by members of religious orders,—intended for all Catholics. They are intended for those only who with their given aptitudes and leanings will find them an aid to greater love of God and neighbor. Sanctity, or love of God and neighbor as such, is, on the other hand, intended for everyone. Not to a few, but to all did our Lord say: "Be you therefore perfect, as also your heavenly Father is perfect" (Mt. v. 48). ①

Love of God and neighbor has two aspects, an objective and a subjective one. Objectively, love of God means giving Him due affection, reverence and obedience, while love of neighbor means primarily respecting his rights and fulfilling his needs, and so contributing to his welfare. If I pay a debt I owe, I am respecting my neighbor's economic rights. If I give a starving man food, I am fulfilling my neighbor's bodily needs. In both cases I am practising *objective* love of neighbor. I may, however, practise it from any one or more of a score of motives. I may pay my debts because I fear being haled into court, or because my conscience tells me that debts should be paid. I may give food to the starving man because I fear if I do not he will attack me and take it anyhow, or else I may give it to him out of the most generous unselfishness. My motives represent the *subjective* side of love of God and neighbor. Love of God and neighbor as the supreme moral ideal of Christianity, as sanctity in the Christian sense, must, to be good in God's sight, be both objectively and subjectively good. The objective act itself must be good, and the intention or motive must be a religious one.

How does the Church carry out her function of sanctifying her members, her responsibility of helping them to practise love of God and neighbor in both its objective and subjective aspects? Perhaps her methods can be best brought home to us by a concrete example. Any virtue could be chosen. We shall, by way of illustration, choose the virtue of chastity.

First of all, we receive from the Church a very clear and very lofty *ideal* of chastity. This ideal or standard has been implanted in us from our earliest years. We accept that ideal with unfaltering faith and loyalty, even though some of us may fall short of living it out in its entirety.

Secondly, we have received definite motives for practising the ideal and for doing our best to live up to it. We have been given a deep sense, not only of the beauty of chastity in itself, but also of the momentousness of eternity. We have received from early years the faith and conviction that our life here is but a passing event, that back of the brief span of earthly life stretches the interminable distances of the life to come, that overshadowing time is eternity. The belief we have received in the immortality of the soul and in our eternal happiness or unhappiness as dependent upon our moral conduct here below has given us powerful motives for living up to our moral ideal. The faith we have received regarding God as Creator, Father and Redeemer, has further given us the less self-regarding but powerful motives of duty, gratitude and love for living up to our ideal.

Thirdly, we have received from the Church and through the Church many actual *helps*, particularly the Sacraments of Penance and Holy Communion, to recall us to better ways when we have failed and to keep us in better ways when we have remained loyal. We have furthermore the devotion to our Blessed Mother, the Patroness of Purity, as a constant incentive and stimulus to a purer life. These are only some of the more outstanding benefits we have received from our membership in the Church in this one moral battle for decency of life.

> In what other ways are we as Catholics helped to practise chastity? What helps have we which non-Catholics also have? Which they lack?

We are in this virtue, as in others, very far from perfect no doubt, but we are much farther on our way toward the goal than if we had not received from the Church such ideals, such motives, and such means.

Can you think of any situations apt to arise in one's ordinary domestic, commercial, professional, social or civic life that call for not only unusual but heroic sacrifice or moral courage?

From the one illustration we may generalize. No doubt but that living up to a lofty and unselfish love of God and neighbor in all its varying applications and ramifications is not always an easy task. It may call for much in the way of self-mastery, sacrifice and burden. It may and does call at times for the heroic, not merely in the life of the saint and the martyr, but in the life of the everyday Catholic. On the other hand, the benefits vastly outweigh the burdens even in this life, and outweigh them immeasurably in view of eternal happiness in the next.

The Church carries out her work of sanctification along three broad lines: holding up to us ideals, giving us impelling motives, and providing us with helpful means.

She upholds the most lofty moral *ideal* the world has ever seen. She proffers it, moreover, not in vague platitudes but in clear-cut and detailed applications to our everyday life. She proposes it in no spirit of faltering timidity, but with directness and finality, like her Founder Himself, as one speaking with authority. Notwithstanding tremendous pressure from selfish interests and cravings to have her swerve from this ideal, she keeps from century to century an absolute loyalty to it, an unwavering and uncompromising maintenance of it. The wish is father to the thought. Where we wish to satisfy our own selfish interests and cravings at the expense of our ideals, we easily think up plenty of plausible reasons to justify us in doing so. We rationalize. The Church does not. She protects us unfailingly against this gravest though subtlest hazard to fidelity to our own moral ideals. Even where we fail to live up to these lofty ideals, she helps us at least not to surrender them, but to hold fast to them as the first step toward a return to living them.

> What are the chief doctrines of the Church regarding man? Regarding God? Which of these respectively give the motives of prudence, hope, duty, gratitude, and love?

Through her doctrinal teaching she takes the second step toward helping us to accept and live up to our moral ideals. Through her doctrinal teaching she provides the religious *motives* of life: the sterner self-centered motives of *prudence,* arising from her teaching on man, on immortality and on the future life; and the warmer unselfish motives of *duty, gratitude* and *love,* arising out of her teaching on God, on His creation of us and of the world, on His Providence and Fatherhood, on His mercy to and redemption of us, on His indwelling in our souls through grace. Her doctrinal teaching, like her moral teaching, is clear, definite, uncompromising, unwavering, held to with an indomitable tenacity and voiced with a divine finality and authority. Through this teaching she keeps vividly alive in her members their sense of the supernatural, their vision of eternity, helping them, not to despise this world, but to recognize in it no lasting city.

She provides us, in addition to ideals and motives, abundant and superabundant *means* for obtaining the divine help or grace we need to play square with God and man. She provides, first and foremost, the seven Sacraments, particularly the Sacraments of Confession and Communion. There are few of us but realize from our own most intimate personal experience how much the frequent reception of the Sacraments helps us to lead a better life. The Sacrament of Penance takes away the past and starts us toward the future with renewed hope, vigor, freshness, and determination. In the confessional, moreover, we can receive under the most favorable conditions individual attention, guidance and counsel in the affairs of our souls.

In what other ways do you find Confession to help toward living a better life?

The best things can be abused, even Confession. Such would be the case if one had the attitude: "It doesn't matter much if I commit this sin. I'm going to Confession on Saturday." Is this attitude common or rare? What are the hazards in it? The remedies for it?

So far as individual guidance is concerned, how could the Confessional be used to better advantage than it is used? In how far should the penitent take the initiative in spontaneously asking counsel from the confessor? Why do priests often fail to give such individual guidance?

What are the more outstanding practical values of weekly Communion? What are the chief obstacles to it? How can such obstacles be surmounted?

Through Communion we receive the Bread of heaven come down on our altars to nourish and strengthen us in the tasks and battles of life. Through the Mass and the Real Presence of our Savior in the tabernacle, we can draw close to Him and share abundantly in the graces of redemption. The Church, moreover, provides every variety of prayer and devotion,—an unending multitude of approaches to God and of channels of divine grace,—from which each of us may choose freely in accordance with our individual preference and bent. Furthermore she encourages organizations like sodalities, Holy Name societies and a score of others, in which greater strength comes to us through common effort and association. Through retreats, missions and other less common means, the floodgates of divine mercy are opened, and grace and strength are poured out on our souls.

The foregoing are but the more obvious of the myriad ways in which the sanctifying function of the Church is carried on, of the ways in which each one of us is given with princely generosity the aids and incentives that help us keep true to our moral ideals. Of the magnificent organization of the Church for bringing these untold blessings to each and all of us with the maximum of efficiency, something will be said in succeeding chapters on the structure and organization of the Church.

We have been speaking of the benefits each Catholic derives from his membership in the Church as a result of her sanctifying function. Such benefits are received in varying measure or at least are profited by in varying degree. Often they are rejected in part or in whole. Divine grace may be frustrated by human wilfulness. At other times, men meet God halfway, and souls, watered with grace, blossom and flower into noblest sanctity. Success and failure, loyalty and laxity, sanctity and sin are perennial phenomena in the actual lives of the Catholic multitudes. To a consideration of this play of light and shadow in the daily life of the Church the following chapter will be devoted.

REFERENCES FOR READING

On the relation of the evangelical counsels to sanctity, see: splendid clear short treatment in Adam, Spirit of Catholicism, 206-7; more extensive in Mausbach, Catholic Moral Teaching, 270-311. The ideals, motives and helps given by the Church are dealt with in detail in Courses I and II of present Outlines. Two unusually fine treatments of the sanctifying influence of the Church are: Adam, Spirit of Catholicism, ch. xi-xii; von Ruville. Back to Holy Church, ch. iii. On the rapidly growing retreat movement in the U. S., see article by Seymour, in N. C. W. C. Review, Feb. 1930, 13-15.

CHAPTER XI

SUCCESSES AND FAILURES

The Problem

The actual success of an athletic team depends, apart from the caliber of its opponents, upon two things: the raw material and the coaching to which this raw material is submitted.

The raw material, that is, the available candidates, may be good, bad or indifferent, promising, hopeless or fair. They may have both brawn and brain, or be notably lacking in either or both. Moreover, this raw material, unlike the metal that goes into the making of automobiles, is gifted with free will.

As for the coach, he must work along three lines: ideals, motives and means. First, he must know the ideal of the game, not only the official rules of the game, but the best way of playing it. It is his job to get this ideal realized in his raw material, the squad from which comes the team. Secondly, it is his task to keep interest and morale keyed to high pitch through tactful or forceful insistence on the various motives that impel men to fight and to win. Thirdly, through his training system, he must provide the means for getting his raw material to measure up to the ideals which he proposes and which the game demands. Actual success or failure during the season may be due either to the raw material or to the coach. In all cases the coach is limited by the limitations of the raw material with which he must deal.

The Church may be likened to a coach. She has a high ideal; she proposes strong motives; she provides abundant means. She is dealing, however, with the raw material of humanity, a raw material that is a checkerboard of good and bad. Each individual member of the Church is a son or daughter of Adam, born into the world with the handicaps of original sin and its consequences, and throughout life a strange and baffling blend of good and bad impulses and cravings, free of will but urged and coaxed hither and thither by myriad influences from within and without.

Some of these natural impulses and cravings are in accordance with the ideal of love of God and neighbor; some of them run counter thereto. Out of these drives in his own nature come the most noble and the most ignoble things in human life. The cravings associated with reproduction lead to marriage, home life, the willing acceptance of responsibilities and sacrifices, the birth not only of human offspring, but the birth as well of some of the loftiest things in human life, namely, unselfish love in all its many phases,—marital, parental, filial, fraternal, neighborly. On the other hand, the same impulses lead to the most loathsome moral leprosy, the gravest wrongs to human welfare, when given rein to outside the marital bond.

Quite as strong as the sex cravings, perhaps even stronger, is the human hunger for approval, recognition and status. This hunger may drive human beings to put forth their maximum energies and abilities for the betterment of the race, or it may drive them into any one or more of scores of selfish and hurtful lines of conduct. And so it goes with the many other inherited or acquired impulses that spring from our fallen but far from totally corrupt nature. Scarcely less, if at all less, powerful as moulding forces, are the influences that come to us from without, from our social and natural environment.

These impulsions and influences, whether from within or from without, are constantly urging the raw human material with which the Church must deal either toward the supreme ideal of unselfish love of God and neighbor or else in the opposite direction toward love of self at the expense of God and neighbor.

Furthermore, this raw material is endowed with the stupendous gift or free will. An engineer or a gardener or an animal-trainer deals with raw material, but this raw material can be more readily whipped into shape for the very reason that it is not free. But the Church has to deal with free human beings. She does not and cannot force free will, just as God Himself does not force it. We may add parenthetically that the real mystery that lies at the heart of the problem of evil and the problem of predestination is this gift of freedom to man. We in our timidity would not have had the daring to have made him free. God had other designs. In His wisdom He knew perfectly the hazards, but He wanted no automatons or robots. He wanted the free and willing loyalty of free men of good will. But this is another story. Let us go back to our problem.

The Failures

Wherever we turn our eyes, whether to the facts around us or to the facts which history reveals to us, the minor imperfections or major scandals among the clergy and laity that make up the membership of the Church rush at us. It is not necessary to rake the pages of history. The facts stare at us, not only out of the worldwide contemporary Catholic record, but out of the personal experience, acquaintanceship, and observation of each of us. The facts are there and they are found among both clergy and laity.

So far as the clergy are concerned, and we are speaking more particularly of the clergy of our own country, there can be no question that many fall short of the ideal of the Sermon on the Mount. Thank God, scandals of a graver nature are a decided exception among the 26,000 members of the clergy of the United States. But lesser though real weaknesses and imperfections are only too evident and common, and it would be blind folly to challenge the facts.

Not always do we find the simplicity that should be expected from those who preach the gospel of Him who had not whereon to lay His head. Not always do they show the same indifference to comforts and luxuries which is and should be expected from the representatives of a crucified Savior. Not always do they show the humility, courtesy, mildness and kindliness that should be expected from those who represent the meek and humble Christ. We are not here speaking of lack of ability, of such things as lack of skill in preaching. Of these later. But we are speaking of normal faults and failures, of obvious imperfections, of occasional minor or major scandals.

When we turn from the clergy to the laity a similar picture rises before our eyes. You will not have to look beyond your own campus, your own parish, or your own city. Need we draw up a detailed list?

Perhaps this side of the picture can be best described in the words of a modern lay Catholic writer: "[The Church] must journey through the centuries bearing as the heaviest of her trials and the greatest hindrance to her success the daily shame of her unworthy members, and be well content if she can save at their death those who have been a disgrace to her during their life" (Devas, Key to the World's Progress, ch. vi, p. 48).

A sterling Catholic layman, a friend of the present writer, was standing one day on a sidewalk when a stranger accosted him and entered into conversation. The conversation turned to religion. The writer's friend was asked to what Church he belonged. He replied: "To the Catholic Church." The stranger remarked: "There are some very fine people in the Catholic Church." "Yes," was the Catholic's reply, "and there are some of the blackest scoundrels I have ever met."

> In how far are the present-day anti-Catholic calumnies inheritances from tavern and village gossip, political campaign lies, war-time propaganda? Look up von Ruville, Back to Holy Church, ch. vi.

As regards both the present and the past, there can be, has been, and is much exaggeration. It is, for instance, a grave exaggeration to say that the Popes of the Renaissance were immoral men. One, Alexander VI, cannot be cleared of the charge, although a recent attempt has been made to do it. The rest were not immoral. Many of them were of the highest type. Some of them were worldly. Some were too much engrossed in promoting the arts and sciences when they should have been attending to their Father's business, that is, concentrating their attention on the strictly religious and moral concerns of the Church. Exaggeration of the evils, on the part both of Catholics and of non-Catholics, is common enough, but, making the most liberal allowance for such exaggeration, a great residue of fact remains, and all the denials in the wide world could not wash away one single blot on the record. Nor does the Church show any sympathy with attempts of historians or apologists to extenuate or deny scandalous facts at the expense of truth.

What, then, are we to think of these all too common failures and scandals within the very membership of the Church, failures and scandals that are as festering sores upon the Mystical Body of Christ? Even though they be extenuated, they cannot be condoned. Two major considerations, however, should in all reason and fairness be held in mind. First, such failures are what we might expect. Secondly, they should be viewed in the light of the successes.

The Church has to deal with raw material that is human, not angelic, with human beings who are ever free, it is true, but yet who are often under the witchery of the most ignoble impulses. The Church, like a coach, is limited by the raw material with which she must deal. A coach can to a certain extent choose his material. The Church cannot. By her very Catholicity she is the Church of all, of saint and sinner, of the law-abiding and the criminal, of the pure of heart and the foul of life. She cannot select. Her membership is not limited to a saintly élite. She is the Church of all humanity, and a distinctive note of her life is her human side, understood in more senses than one.

Read particularly in this connection the superb closing paragraphs of Adam's Spirit of Catholicism, pp. 227-29.

Nor does she force consciences, any more than God Himself forces them. Grace helps our better impulses. It does not coerce free will. So, humanly speaking, "it needs must be that scandals come," where grace is repulsed. Christ her Founder foretold them. He formally implied their recurrence in His institution of the Sacraments, especially of the Sacrament of Penance.

Imperfections, failings and scandals are to be expected as Christ Himself foresaw and prophesied. We must judge them as leniently and charitably as we can; "judge not, that you may not be judged." We cannot condone them. It is our responsibility to condemn them frankly and to battle against them vigorously. Mildness but not weakness as regards them is called for. "It must needs be that scandals come: but nevertheless wo to that man by whom the scandal cometh" (Mt. xviii. 7).

The fact of scandals presents two personal problems for each one of us. The first problem is the one raised by our Lord's words just quoted. It calls for frank and honest examination by each one of his own conscience. Wo to *me* if scandals come through *me*. Meditating on the scandals in the lives of others may be less arduous and more thrilling for us. Meditating on those in our own lives is more practical. Correcting them is still more so. Our Lord has a striking metaphor on this point (Mt. vii. 3-5). And we have a familiar proverb of our own about glass houses.

The second personal problem is this. Everyone of us sooner or later is brought face to face with minor or even major scandals on the part of clergy or laity. We are not called on to whitewash such delinquencies, no matter how leniently we may and should judge the delinquents themselves. Such scandals may sometimes constitute a real test of our level-headedness, poise, and balance. If and when we come into close personal touch with grave defection on the part of those we know intimately, the shock and surprise may require much clear thinking and self-control lest we be sheered off our own course.

The Successes

On a preceding page it has been suggested that the fact of failure and sin cannot be rightly understood unless viewed against the fact of success and sanctity. It is to this side of the picture that we now turn. The evidence may be drawn either from our personal experience or from the witness of the centuries.

a. The Witness of Personal Experience. One has to be indeed soured and pessimistic not to feel some touch of pride at the magnificent lives being led today by tens and hundreds of thousands among the lay and clerical membership of the universal Church and of the Church in America. On all sides we see with our own eyes striking evidences of a deep religious spirit, of warm devotion, of a lofty sense of duty, of splendid home life, of uprightness and honesty and purity. We see these things, not among rare and exceptional individuals, but among vast multitudes. We see them in our own circle of relatives, friends and acquaintances, in our own homes, our parish, our own diocese, wherever we turn.

We find, not perfection, it is true, but lives that, taken all in all, exemplify in large measure the spirit of Christ and the ideals of the Sermon on the Mount. If there is any one thing, apart from divine grace, that should keep a parish priest spiritually humble, it is his daily contact with the wonderfully clean, honest, and charitable lives led by so many of his parishioners.

b. The Witness of the Centuries. If we look further afield, beyond the narrow horizon of our personal or national circles, we see on the world-stage and through the centuries a titanic pageant of both everyday and heroic sanctity born of the influence of the Catholic Church.

We shall not enter into the question of the Church's influence upon scientific, aesthetic, and material progress. In this development she has played and is playing a distinguished part of which we have a right to be proud. But the promotion of science and secular education, of the fine and useful arts, of material progress is not her real work. Her activities and accomplishments in these fields have been and are by-products only of her mission. Her basic products are of the religious and ethical order.

For the benefit of those who may be interested in the Church's great contributions to knowledge, the arts, and material civilization, a short selected bibliography is given at the end of the present chapter.

Even a review in detail of the profound and far-reaching influences of the Church upon the religious and moral progress of humanity is called for more in textbooks of Church history than in a religion manual. We shall confine ourselves to indicating briefly some of the more outstanding contributions of the Church to the religious and moral life of humanity, as one way of estimating her dynamic promotion of ordinary or everyday sanctity; we shall then devote a short section to the question of heroic sanctity as exemplified in the lives and works of the saints.

(1) *The Religious and Moral Achievements of the Church.* The human raw material with which the Church has had to deal has differed widely in the three great periods of her history. During the first three or four centuries of her career she had to transform the great Greco-Roman pagan world. In

the second period, extending roughly from the fifth to the fifteenth century, the gigantic task was hers of remolding the barbarian invaders of Europe. With the opening up of new lands and continents since the fifteenth century she has had the double duty of keeping the Christian world Christian and of Christianizing the great pagan world of the Orient, Africa, and the Americas. Throughout these nineteen hundred years, her influence has been directed toward re-making her raw material along three lines,—preserving and nurturing what was good therein, checking and eradicating what was evil, introducing the new progressive Christian ideas and practices. In brief, her work has been threefold: preservative, curative, and constructive.

In the more strictly *religious* field the Church has implanted in one-third of the human race belief in and loyalty to the one Supreme God, the Creator of all things and Master of the universe, the Upholder of the moral order, the merciful Father of mankind. In place of the rank polytheism that has prevailed and still prevails nearly everywhere outside of Christianity, Judaism, and Mohammedanism, she has put the concept of a Supreme Being, a God of Love, a God who dies for sinners instead of putting them to death, a God who appeals to man's love more than to his fear. Meanwhile, in cooperation with other forces, particularly those of education and science, she has routed in very large measure at least, the baneful and sinister hosts of superstition, with all their sordid degradations and subtle disguises.

Had the Church done nothing else than this she would go down in history as the most powerful force in the whole record of human religious achievement.

On the more strictly *moral* side she has driven home with all the resources at her command the *supreme value of the individual human being,* the eternal worth of every human soul, of every member of the human race, regardless of age, sex, race, religion, or social or other condition. She has done this largely through her dogmatic teaching regarding the human soul, immortality, Creation, Providence, the Fatherhood of God, the Redemption by Christ on the Cross, and other of her key doctrines. Each one of these dogmas emphasizes in one way or another, the eternal value set upon and given to each human being by the Father of us all. She has thus made live and dynamic the significance of Christ's saying: "As long as you did it to one of these my least brethren, you did it to me" (Mt. xxv. 40). From this supreme and eternal value of each individual human being arises the broadest of all moral conclusions, namely, that each human being must be respected in his rights, and provided for in his needs, that is, he must, in the Christian sense, be loved.

Christianity put a new value upon *human life.* With her coming was ushered in a profoundly deeper recognition of the sacredness of human life. Suicide practically disappeared, to reappear in modern times only in proportion as Christianity was abandoned by individuals or groups here and there in our Western civilization. The crying evils of child exposure and infanticide, widespread not only in the Greco-Roman civilization but in many areas where paganism reigned or reigns, have been very materially lessened. The gladiatorial games of the Greco-Roman civilization, like many of the shocking cruelties of the later barbarian world, were done away with or notably softened just as in recent years the Church has been one of the great forces that have practically put to an end the duel and the feud.

Marriage was placed again on a firm monogamous basis. Its purity and indissolubility were definitely established. The name of mother was endowed with a deeper reverence and dignity. The woman received her right to honor, and the child its right to life. A broader democracy of rights found its place within the family as the basis of relationships between the members of the family. Immorality, the bitter enemy of the home, was, in all its phases, uncompromisingly attacked and in no small measure successfully combated.

In the *economic* field, labor came into honor. Slave labor was largely undermined. Even where it was not possible to banish slavery in its entirety as an institution, the slave was given back his fundamental human rights to life and home. The contemporary Catholic emphasis on the dignity of labor and upon economic justice to the man and woman who work is only the most recent phase of a century-long struggle against the might of mammon. Not the least of the Church's services to the great masses of the people is the obvious but often forgotten one of making sure through her Sunday and holyday legislation that at least one day a week should be granted to the working masses, as a means of both recreation and health. There is no more beneficent contribution in all human history to the cause not only of labor but also of recreation and of health than this, part credit for which the Western world and we Christians should not, however, fail to give to our brethren of the Jewish faith.

The Christian conception of the human race as the all-embracing family of one Father in heaven has not, it is true, abolished in practice the wretched double code of international justice, the pre-Christian code by which a community is fair to its own people but is governed by the rule of might in its relations to other peoples. But, at least, Christianity has, even in our age of rampant nationalism and national and racial hatreds and jealousies, taken a large part in establishing the principle that lies at the bottom of all international law, namely, that *nations like individuals have inviolable rights* which no other nation may in conscience transgress. In the medieval centuries, the Church gave tribes and principalities a sense of solidarity that went far to promote a reign of law and justice and order in international relations, just as in modern days it backs with all its force the movement for international good will and for the settlement of international misunderstandings by peaceful means instead of by appeal to arms and force.

Last but not least, the Church introduced into humanity a new and revolutionary spirit of love and brotherhood and forgiveness, of sympathy for the poor and the weak and the oppressed, of kindness to the dependent and the stranger. The *works of mercy* in their thousand and one forms have sprung into new life beneath the magic touch of the Church and have spread over the ancient, medieval and modern Occidental world wherever the name of Christ is known.

The whole social, moral and religious fabric of humanity has felt through the centuries the mighty impact of this Christian dynamic, a force working quietly in the hearts of men and molding ecclesiastic and secular outlooks, policies and legislation. We have touched only a half a dozen of the high points. A review of all that the Church has accomplished in the religious and moral field would run into volumes. All in all the record is a glorious one. It represents a magnificent achievement, accomplished slowly it is true, for sudden transformations of society are seldom profound and lasting, but accomplished with a sure touch, a hardy and unflagging persistency, and a masterly worldwide sweep that leave it without parallel in the annals of human moral and religious culture.

All of this is not to say that the task is done. Far from it. A modern Catholic writer has said in effect: "I do not know whether either Christianity or democracy is a success; neither has ever been tried." Beneath the obvious overstatement as to both democracy and Christianity lies a truth which no one can question. Christianity's work is never done. Perfection comes not in the Church Militant but in the Church Triumphant. For what has been done by the Catholic generations that have gone before us, we may be both grateful and proud. But our task is that of the present.

It is up to us, not to finish it, for that would be too ambitious a goal, but at least to make our contribution towards its completion. Both our Catholic ancestry and our Catholic inheritance are a challenge to each of us individually to show forth in our personal relationships and lives as close an approach to the supreme ideal in love of God and neighbor as we can. In the broader field, many opportunities lie open to us to fulfil or help fulfil the obligation of finishing the tasks left unfinished by the generations that have gone before. Two of these tasks that stand out more conspicuously today are the further establishment of Christian principles in the relations of employer to employee, and of nation to nation. Christianity's most outstanding social achievements have been in the personal and domestic fields. While she has accomplished no little in the economic and international fields, hardly more than a healthy beginning has been made. This is one of the titanic tasks with which the present generation is called upon to wrestle.

> What work is now being carried on by Catholics in the United States to promote better economic justice and better international relations? Look up files of "America"; write to National Catholic Welfare Conference, 1312 Massachusetts Ave., N. W., Washington, D. C., for information on: Catholic Conference on Industrial Problems, and Catholic Association for International Peace.

(2) *The Saints.* We may turn from this brief review of ordinary sanctity as a product of the Church to glance at heroic sanctity as represented in the lives of the saints.

Sanctity, as the Church understands it, is nothing more or less than love of God and neighbor practiced with heroic fidelity, self-sacrifice and unselfishness. This is the leit motif that runs through the lives and achievements of the saints of all the centuries. Everything else in their lives as saints is a development of this theme or is secondary or superfluous. Only a grasp of this fundamental conception of the saints can give us an understanding of what their lives mean and can serve as a thread to guide us through the labyrinthine records of their lives.

The only way to get a real close-up view of the saints is to study in detail some of their authentic biographies. The points mentioned in the present text can serve only at best as a framework for such study, not as a substitute therefor. It is therefore urgently recommended that at least one or two saints or notable Catholic leaders be selected by the students, in accordance with their personal preferences, for intensive study. Without prejudicing such free choice, we should like to recommend in particular one of the most absorbing and dramatic human documents ever penned, the minutes, with questions and cross-questions and her replies verbatim of the trial of Joan of Arc. The authentic original documents are available in English in: Murray's Jeanne d' Arc. Authentic biography, some legend, the human side (and a keen sense of humor and repartee), and the supernatural are all well illustrated. As a biography of another type may be recommended: E. de Broglie, St. Vincent de Paul (Benziger), N. Y., 1906.

Saints have perhaps suffered most from their admirers, many of the artists and biographers who have depicted them for us. A great many, perhaps the great majority of pictures of the saints, both pictures that are sold at so many cents a hundred and those that grace the walls of famous art galleries, are little short of wretched travesties. There are no doubt conspicuous exceptions, but perhaps all things considered the average Catholic would have a much truer conception of the saints were all the painted and sculptured representations of them sunk to the bottom of the deep blue sea. This is not to decry the effort of art to limn and chisel the saints of God, but rather to voice a prayer that the limning and chiseling be true to reality.

Not a little of the same unintentional distortion. not to say caricature, appears in many of the lives of the saints, sometimes through pietistic misinterpretation, sometimes through uncritical blending of legend and fact. Not that legends are valueless. They have at least three great values: they weave the wizardry of poetry around the great figures of the past; they are an appeal to the Catholic mind and will through the imagination; they are a key to the intelligence, temper and ideal of the people who used and invented them. Some of these legends are the result of the gumming on of pre-Christian hero stories to the lives of the saints; others are due to the mistakes of biographers or of the people; others are due to a Christianized poetic imagination or to other causes.

The most extensive work in sifting facts from legend has been done by the Bollandist Fathers. Many other able scholars, both Catholic and non-Catholic, have in more recent decades accomplished very much in stripping away the legendary element that appears in the life of many of the saints and in presenting us with an account of them in their habits as they lived. Of practically all the modern saints we now have reliable and authentic lives, as we have of most of the more prominent medieval saints and of some at least of even the saints and martyrs of the first three centuries.

The essential thing about the saints, as has been emphasized, is not their visions and ecstasies, their ascetic practices or miraculous gifts, but their heroic love of God and man. This love burned away what was incompatible with it, but it did not destroy the human side of the saints. In the attaining of sanctity they retained as well their distinct individualities, with their natural tastes and hobbies, with common sense and a sense of humor, many of them men and women of driving energy and great initiative, often far ahead of their times and commonly men and women of thought and action.

Of the supernatural and miraculous in the lives of the saints and the life of the Church we shall deal in the next chapter. In the present chapter, we have first dealt with the obvious fact of imperfection and scandals. We have viewed this fact first in itself and then in connection with the correlated facts of ordinary and heroic sanctity. The imperfections and scandals are grave enough; no one who is honest will for a moment deny them. But they are vastly outweighed by the magnificent achievements, both everyday and exceptional, both ordinary and heroic, toward the establishment of love of God and neighbor in the hearts of men and in the life of humanity.

REFERENCES FOR READING

a. Failures.—Excellent studies in: Devas, Key to the World's Progress, ch. vi; Adam, Spirit of Catholicism, 213-17, 227-29

b. *Catholic Contributions to General Culture.*—To the *fine arts:* Walsh, The World's Debt to the Catholic Church, ch. ii-vii; Shuster, The Catholic Spirit in Modern English Literature; numerous articles and biographies in Cath. Encycl., e.g., "Sculpture," "Painting," "Ecclesiastical Art," "Gothic," "Byzantine," "Miracle Plays," "Moralities." To *science:* see references previously given at end of ch. x. To *material culture:* see references at end of ch. xix.

c. *The Church's Moral and Religious Achievements.*—Very well treated in numerous articles in Cath. Encycl., e.g.:—(1) *Religion:* "Paganism," "Religion," "Monotheism," "Animism," "Fetishism," "Totemism," "Naturism," "Witchcraft"; (2) *Charity:* "Poor," "Poverty and Pauperism," "Alms and Almsgiving," "Charity and Charities," "Hospitals," "Insane," "Orphans," "Education of Blind," "Education of Deaf," "Leprosy," "Montes Pietatis"; (3) *Family and home:* "Family," "Divorce," "Woman," "Illegitimacy"; (4) *Property and labor:* "Labor," "Guilds," "Slavery," "Popular Action" (in Supplement); (5) *Human life and health:* "Duels," "Infanticide," "Suicide"; (6) *Civic and international relations:* "Law, Civil, Influence of the Church on," "Papal Arbitration," "Truce of God," "Prisons," "Ordeals," "Democracy."

A succinct survey of many parts of whole field in: Walsh, The World's Debt to the Catholic Church, ch. xii-xv; Brace, Gesta Christi (in English, an older work); Spalding, Chapters in Social History. See also many excerpts from standard authorities in appendix to Shahan, Outline of Church History. Walsh, The Catholic Church and Healing, reviews well the Church's historic work for the healing of bodily and mental disease. Chatterton-Hill, The Sociological Value of Christianity, is a remarkable and sympathetic study from a non-Catholic pen. The following three older non-Catholic works, dealing with changes wrought in pagan Roman life by Christianity, are still both valuable and readable: Uhlhorn, Conflict of Christianity with Heathenism; Uhlhorn, Christian Charity in the Ancient Church; Schmidt, Social Results of Early Christianity.

d. *Saints.*—Joly, Psychology of the Saints, treats well the idea of sanctity in the various world-religious (ch. i), and human side of the saints (ch. ii). See art., "Beatification and Canonization" by Beccari in Cath. Encycl., for meaning and procedure.

e. *Legends of the Saints.*—Standard work is Delehaye's Legends of the Saints. For bibliography of subject, see Gerould, Saints' Legends, 351-76. Shorter study: "Legends of the Saints," by Günter, in Cath. Encycl.

f. *Lives of the Saints.*—On work of Bollandists, see Palmieri, The Bollandists, or Cath. Encycl., s. v. Best and most comprehensive dictionaries of saints, giving very short account of essential data on each are: Holweck, Biographical Dictionary of the Saints,—critical, with sources for each saint; Benedictine Monks, Book of Saints,—less comprehensive, without sources. Butler's Lives of the Saints (orig. publ. 1756-9) still remains best collection of biographies; a thoroughly revised edition is now being gotten out by Thurston,—Jan. and Feb. published to date. For best lives in English of saints, see: extensive bibliography in New Catholic Dictionary, p. 1047 on general collections of lives, and pp. 1047-1050 on lives of particular saints; shorter bibliography in Campion-Horan, My Character Book, 219-22. An interesting and valuable list of martyrs and saints of the U. S. is given in New Catholic Dictionary, 599-600.

CHAPTER XII

THE QUESTION OF MIRACLES

In the present chapter we shall deal with what are called ecclesiastical miracles, that is, events recorded as of a supernatural nature in the lives of the saints or in the history of the Church, since after the days of the Apostles. We are not here concerned with the miracles recorded in our Lord's life. These, especially His Resurrection, will be dealt with in detail in a later chapter.

Accounts of miracles or supernatural happenings are commonplaces in the lives of the saints and are interspersed through the pages of Catholic history. It is well for us to recognize at once, frankly and honestly, that a great many things so recorded as miraculous were certainly not miracles at all. Many of the alleged facts are purely legendary. Such, for instance, are the stories of the saints vanquishing dragons, or leaving their footprints on rocks, or hanging their cloaks on sunbeams! The list could be multiplied indefinitely. et

Other supposed miracles are misinterpretations of actual facts or distortions thereof. For instance, in some of the acts of the martyrs we read that the wild beasts released to attack them in the arena refused to do so. This is not necessarily a miraculous event, as wild animals are frequently crowd-shy. The foregoing is an illustration of misinterpretation; the following, of distortion.

Ex of distortion

One of the finest stories, and an authentic one, from the lives of the saints is the following one recorded of St. Elizabeth of Hungary. During her husband's absence, she had taken an abandoned leper from the street, brought him into her palace, placed him in the best room, and looked after him herself. Her husband on his return, enraged at what he thought to be overzealous charity, went angrily to the bed where the leper lay and dragged off the bedclothes preparatory to driving the sick man post-haste out of the house. "But at that instant," the old chronicler wrote, "God Almighty opened the *eyes of his soul,* he saw stretched upon the bed, no leper, but the figure of Christ crucified.' Here is not a miracle, but a living exemplification of a cardinal teaching of Christian charity: What you do to the least you do to Me. Some modern biographers of St. Elizabeth have clumsily distorted this wonderfully appealing incident into something very different by writing: "There lay a bleeding crucifix with outstretched arms" (Delehaye, Legends of the Saints, 90-91).

Barring, however, miracles narrated in legendary accounts based in part only, if at all, upon actual fact, there still remain a number of extremely interesting and significant events reliably recorded in lives of the saints. For instance, we have the best historical grounds for the historic reality of the stigmata of St. Francis of Assisi. These marks of the five wounds in the hands and feet and side may conceivably have a natural explanation, but an adequate one is not easily found. In the life of Joan of Arc, to cite another example, there are a number of incidents highly suggestive of the supernatural; in fact her very life itself sounds more like a legend, and we should certainly be inclined to view it as such were we not in possession of the most authentic contemporary documents.

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The saints are not primarily wonderworkers. They are, first and last, men and women who were inspired by heroically unselfish love of God and neighbor. Those who see nothing in the saints but wonderworkers, may without injustice be compared to Herod who saw nothing in Christ but a magician. Many of the saints, such, for example, as St. Vincent de Paul, worked no miracles during their lifetime, had no supernatural experiences in the way of visions or ecstasies, performed no extraordinarily striking ascetic practices. It is no less important for us to keep constantly in mind that the saints were human beings like the rest of us, that they had to meet the same obstacles that the rest of us have to meet in living faithfully to our ideal of love of God and neighbor, and that the grace of God which inspired them did not destroy the imperious driving hungers of human nature within them. It

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is the human and spiritual side of the saints that means most to us and to the Church. The miracles they performed or did not perform are of quite secondary importance.

The Church, however, before beatifying or canonizing anyone, demands definite proof of heroic love of God and man, including, except sometimes in the case of martyrs, proof of miracles worked through his or her intercession.

The long process of investigation is carefully determined by Canon Law (Can. 1999-2141). For instance, part of the procedure as to the required evidence for miracles reads as follows: "In the investigation of the miracles, two experts must be brought in at the very beginning of the discussion, and if both agree in rejecting the miracle, the matter is to be dropped. Inasmuch as very frequently in the discussion of the miracles there is question of cure of some disease, the experts should be outstanding physicians or surgeons, and in fact, so far as is possible, specialists should be chosen who have the highest skill in the diagnosis and cure of the particular disease of which there is question in the miracle" (Can. 2118).

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Accounts of miraculous happenings in the lives of the saints or through their intercession may be found in the current biographies of the saints. It goes without saying that these accounts are not to be accepted as matters of divine faith merely because they happen to be in the biography of a saint. Faith is a virtue. Credulity is not.

It is extremely important, therefore, that only reliable and critically edited lives be used, if one wishes to approach this particular question from the standpoint of cold reason.

For our present purpose we prefer to turn from the lives of the saints to another quarter, the shrine of Lourdes, in southern France. We are selecting it because many of the cures reported from there have been submitted to very intensive critical study. For many of the contemporary cures at Lourdes, we have the most detailed medical and other scientific testimony. In most cases of cures reported as miraculous from the various shrines of the Catholic world, it is very difficult to obtain sufficiently detailed and attested evidence on which to base scientific judgment. As regards Lourdes, however, thanks largely to its critical Medical Bureau under the direction of able medical men, we are better informed.

That many cures occur at Lourdes is granted on all sides. These cures fall into three classes. (1) A great many are due to purely natural causes and are paralleled by numerous similar cures in the annals of psychotherapy. (2) On many others, judgment must be suspended for want of sufficient data. Accounts of cures belonging to these two classes rarely get into print, as the medical and ecclesiastical authorities at Lourdes rigidly deny them recognition. (3) Still others are extremely interesting and significant.

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It is this third group that concerns us most here. Limitations of space do not permit us to deal with more than one of these cures, but this one will be given in some detail. For it is only upon intensive and detailed study of individual cases that rational judgment can be formed. For instance, a general statement, that a patient was given up by the doctors as incurable and was later cured at Lourdes or elsewhere, does not demand that we ascribe the event to miraculous intervention. The statement may be absolutely true to the facts, but the interpretation given will be a too hasty one.

We do a disservice to the Church and to religion by drawing hasty conclusions from insufficient data, or by overcredulously ascribing to divine interposition what can be clearly or probably or plausibly accounted for on purely natural causes. After all the main thing at Lourdes or at any other shrine is not the number of cures, but the faith and religious devotion of the pilgrims who make their way thither. A critical attitude toward cures reported as miraculous is quite consistent with profoundest faith and devotion, even where there is question of a shrine so well known as Lourdes. But let us come to our case. Here are the facts. Each detail has been attested by signed statements of eye-witnesses. The original documents in the case cover twenty-two octavo pages. They come to us with every indication of sincerity on the part of the twenty-one medical and lay attestants and of reliability as to the facts themselves.

Madame Thérèse Rouchel, of Metz, was suffering from two very serious fistulas or perforations,—one at the junction of the hard and soft palates near the median line, three-fifths of an inch long by two-fifths wide, communicating through to the nasal passage; the other, in her right cheek, near the corner of the mouth, one-half inch in diameter, communicating through to the interior of her mouth. When taking liquids or liquid foods, part of these would come through the perforations. The perforations had first opened in 1901, had been of about two years' duration, and had persisted unimproved in spite of all medical treatment. Their exact cause was not determined; they may have been of luetic origin. Her upper lip was enormously swollen, and her lower face and the interior of her mouth gave forth an extremely fetid suppuration, —these conditions being due apparently to lupus.

She had been treated off and on since 1895 by two physicians of Metz, Dr. Ernst, a general practitioner, and Dr. Bender, a specialist in dermatology. No improvement resulted. Dr. Ernst examined the perforations for the last time on Aug. 25 or 26, 1903, and found no improvement.

Madame Rouchel left Metz on August 31, 1903, with a pilgrimage, in the care of Sister Sophie, a nurse of long experience, who renewed the bandages five or six times a day up to the morning of September 5th. For the last time, at about 8:00 a. m. on September 5th, she put a cotton plug in the cheek-perforation *from the inside,* and, on careful examination of the interior of Madame Rouchel's mouth, saw the perforation in the palate.

On the same morning, a little later, the cheek-perforation, the stained bandage, and the fetid odor are testified to by eye-witnesses, Mme. Lacroix and M. le Comte d'Autane. Sister Mechtilde, a nurse of the hospital at Lourdes, testified that at the midday meal some of the liquid food taken by Madame Rouchel came through the perforation in the cheek, and that at about 1:30 p. m. when bandaging the patient, she (Sr. Mechtilde) saw and placed a tampon in the cheek-perforation from the outside and noted the extremely fetid odor. At about 4:30 p. m., M. Gauté, superior of the seminary of Tarbes and vicar-general, stopped to speak with Madame Rouchel, and observed the perforation in her cheek, with its extremely fetid suppuration.

A very short time later, about five o'clock the same day, after Benediction of the Blessed Sacrament, the bandage suddenly fell off Madame Rouchel's cheek, and onto her prayer book. She returned to the hospital and before 5:30 p. m. was seen by two nurses, Sister Romana and Sister Sophie, and by the Mlles. Risse and others. All testify that both perforations had disappeared and had been replaced by fresh cicatricial or scar tissue.

5 when did cure take place

The same disappearance and replacement as well as the absence of almost all suppuration were verified next morning by Dr. Boissarie, physician in charge of the Medical Bureau, and by five or six other physicians present.

Here then, at the outermost within three and one-half hours, quite clearly within an hour, and almost certainly instantaneously, *new scar tissue* of considerable size was formed. This is the cardinal fact. The practical cessation of suppuration is a minor or irrelevant point.

The story is a longer one than this, but these are the more important facts, and each fact is based on the written and signed testimonies of reliable eye-witnesses and touch-witnesses, on the concurrent depositions of both lay and professional observers.

So far as the lay or non-medical observers are concerned, it may be emphasized that their testimony regards not technical diagnosis for which they would be quite incompetent, but facts of direct observation. A perforation, one-half inch in diameter, traversing a cheek to the interior and permitting the flow of liquid foods through it can be verified without technical medical training. As one doctor in the Rouchel case put it: "One does not have to be a tailor to see that a coat has a hole in it."

The full original documents in the Rouchel case are published in: Die Wahrheit ueber eine Lourdesheilung (Der Fall Rouchel), by Dr. med. R. v. Westphalen (Lothringer

Druckanstalt), Metz, 1909. For detailed studies of other cases, see references at end of this chapter.

How are we to interpret a fact like this and a number of other cures at Lourdes quite as striking and puzzling, facts which have led hundreds of physicians who have personally visited Lourdes to declare in signed statements that in their judgment some of the cures wrought at Lourdes could not be explained by the processes of nature?

Are the cures due to the water? That they are not is clear from three facts. First, the water is by chemical analysis known to be non-medicinal. Secondly, many cures are wrought without the patient touching or taking the water in any way. Thirdly, the most enthusiastic advocate of hydrotherapy would never claim for it virtue to achieve instantaneous organic cures like that of Mme. Rouchel.

Are the cures the result of suggestion, of mind-healing, of the influence of the mind on the body? Those who are not familiar with the wide possibilities of mind-healing or psychotherapy may be unaware of the astonishing results that can often be attained through psychotherapeutic methods. Such methods acting through hypnotic or non-hypnotic suggestion or through newer techniques can often bring about remarkable recoveries in seemingly hopeless diseases. But men of all schools of psychotherapy are unanimously agreed that mind-healing cannot build up new tissues instantaneously or directly, as happened in the Rouchel case. So far as organic diseases are concerned, mind-healing can often alleviate pain and contribute toward recovery by inducing sleep, appetite, peace of mind, and so forth. But no psychotherapist pretends or claims for a moment that through mind-healing he can build up new tissue. On the contrary, psychotherapy most explicitly disclaims any ability to do so and warns gravely against reliance on such methods. Mind-healing insofar as we understand it today could not have possibly wrought the results testified to in Mme. Rouchel's case.

Are the cures, such as that of Madame Rouchel, due to the operation of some unknown natural law? It is not possible to deny this categorically, for no contradiction in terms would be involved. But it is extremely difficult, if not impossible, in view of what we know about the growth of tissue, to conceive of a natural force that could make cell multiply from cell in the twinkling of an eye as it were. At most we can slightly accelerate the process.

The building up of new tissue is a process of which a great deal is known, although the ultimate "why" of this process is a mystery as impenetrable as the mystery of life itself. We know that the growth of new tissue comes by the multiplying of cell from cell through a highly intricate and orderly process. Such multiplication takes time. The process can be hastened a little, but not very much, and it seems difficult even to conceive of any created force that could shorten this process into a practically instantaneous one. That such a natural force may exist cannot be said to be impossible. But it appears so extremely improbable that we seem reasonably justified in dismissing it from consideration.

Even if at some distant day such a force were observed or discovered, we might still fairly ask how it is that the Catholic Church succeeded in harnessing or at least drawing upon and utilizing this force at a little out-of-the-way shrine, when all the magnificent resources of contemporary science have utterly failed to do so.

The Catholic Church defines nothing regarding the cures of Lourdes. For that matter she defines nothing regarding the cures reported throughout her history in the lives of the saints. She does not commit herself to any final decision. She does not oblige us as Catholics to any fixed interpretation of them. She lets the facts stand and leaves the interpretation to our own scientific investigation and judgment. Many of these facts do, however, seem highly suggestive of her Founder's words: "These signs shall follow them that believe. . . . They shall lay their hands upon the sick, and they shall recover" (Mk. xvi, 17-18).

Some years ago the present writer was discussing with a personal friend, a physician and an exceptionally fine type of Catholic man, the cures at Lourdes and other shrines. The physician remarked: "I have never been much interested in them. The things I see in my daily rounds are enough. I have many patients with broken bones. My task is to set the bones and to safeguard the wound against infection. Beyond that, I am a mere looker-on at a knitting and rebuilding process that is as mysterious, as wonderful, and as miraculous, so far as human knowledge and power are concerned, as I ever hope to see."

The Catholic does not in the last analysis rest his faith on ecclesiastical miracles. If one cannot see the hand of God in the baffling wonders of natural phenomena and processes everywhere around him, from the healing of a broken bone to the swinging through space of distant universes, it is unlikely that he will recognize the hand of God in a cure at a shrine however famous and frequented. If he cannot see the works of a supreme intelligence in the structure and growth of a swallow's wing, it is unlikely that he would be impressed even if man himself, after inventing the airplane, should suddenly develop wing-like fore-limbs. If he will not hear Moses and the prophets, neither will he believe, though one rise again from the dead. Nevertheless, miracles have very real and important demonstrative value,—a point to which we shall return later,—for those who are willing to face evidence with unbiased minds.

On the other hand, no matter what proof and evidence could be brought in support of miracles, there are many people who would not accept them. If a new tail grew on the cut stub of a dog's tail, some would say: "Yes, this happens to some lizards, too," and would demand that a new dog grow on the cut-off tail. As a French writer once put it: "Some would deny arithmetic if there were any interest at stake." Or, as a modern novelist expressed himself apropos of Lourdes: "If I saw all the ill people at Lourdes cured, I would not believe in miracles."

3

QUESTIONS FOR DISCUSSION

1. Has science proven that miracles do not or cannot happen? What precisely has it proven? What cautions on our part as regards the interpretation of evidence for miracles do its *established conclusions* suggest?

2. Have we proven that natural laws are absolutely uniform? What precisely have we proven? Would a miracle contradict the principle of the uniformity of natural law?

3. What is to be thought of the cures wrought by Christian science?

REFERENCES FOR READING

a. Miracles in General.—Extensive discussion of nature, possibility and value in art. "Miracle," ii-v, by Driscoll, in Cath. Encycl.; more popular discussion in: Stoddard, Rebuilding a Lost Faith, ch. xviii, 185-96; Devas, Key to World's Progress, ch. xi, 75-83; and especially Windle, Church and Science, ch. xiii-xiv, 131-55.

b. Psychotherapy.—The possibilities and limitations of mental healing may be studied in any of the larger texts on psychotherapy, such as Walsh's Psychotherapy. On cures of Christian Science and other healing religions, see: Bellwald, Christian Science and the Catholic Faith, ch. vii-x; and especially Walsh, Mental and Spiritual Cures, in Ecclesiastical Review, 1927, lxxvii, 140-52, 250-62.

c. *Lourdes.*—Before taking up the study of concrete cures, and in fact as an extremely important safeguard *against too ready acceptance* of seeming evidence for the miraculous, we urgently recommend the reading of Walsh, Mental and Spiritual Cures, especially pp. 260-62, 377-80. "If the Catholic Church is not critical in this matter of cures that it announces or permits to be announced, it will lose not a little of that prestige which it now holds among intelligent people who have cared to investigate the problem as representing the last stronghold of rational Christianity' (Walsh, l. c., 260). As an additional safeguard we should advise strongly the consultation of some of the splendid critical studies of the miraculous in other than healing cases, such as, e.g., Thurston's Blood Prodigies, in Studies, 1921, x, and his Blood Miracles of Naples, in The Month, 1927, cxlix.

The two most extensively documented case studies from Lourdes are: The Rouchel case, by von Westphalen (reference given in text); and the Tulasne case (Pott's disease), by Bertrin, Un miracle d'aujourd'hui. Unfortunately neither is available in an English translation.

A very good number of the more outstanding cases are given in considerable detail in: de Grandmaison, Twenty Cures at Lourdes; Marchand, The Facts of Lourdes and the Medical Bureau; Le Bec, Medical Proof of the Miraculous; Bertrin, Lourdes. Three other works,—Marchand, Trente guérisons (1919-22), and Guérisons enregistrées (1923-25), and the more recent one by Vallet, Lourdes,—have not been translated. Good discussions of these cures may be found in all these works, as also in Clifford, The Logic of Lourdes. *But*—as suggested above, read Walsh's and Thurston's articles *first*.

Two remarkable pen pictures of Lourdes by literary men, with emphasis on the ethos of the shrine rather than on the cures, are: Huysmans, The Crowds of Lourdes; Jörgensen, Lourdes.

d. *Saints.*—See Le Bec, Study of the Four Miracles accepted in the Cause of Sister Theresa of the Child Jesus.

CHAPTER XIII

THE CHURCH AS A WORLD FACT

A. Magnitude, Solidarity, Growth, Activities

Are there valid reasons for "the faith that is in us"? If so, why are we not taught them?

How do we know that our faith is the true faith?

How can a Catholic prove that his religion is the true one, if he is asked to do so by a non-Catholic?

Why is it that we are bound by the Church to believe so much for which we have no proof? We are never called upon to believe anything in the sciences without full proof, but the Church demands that we have full belief in many things we cannot prove. If we simply accept everything that is told us, how do we even know we are in the true religion of Christ?

Are there any evidences for the divine mission of the Church besides those from the Sacred Scriptures?

The foregoing are actual questions that have been asked by Catholic students. More could be given. But all of them have the same drift. The question raised by them is: What are the ultimate rational grounds for our belief as Catholics? The rational grounds for our belief in the divinity of Christ will be taken up later. In the present and the two succeeding chapters we shall attempt to sum up the rational grounds of our belief that the Catholic Church is *the* Church founded by Christ.

Some Catholic students are deeply interested in the problem. Many are only mildly concerned with these rational grounds. To deal with these grounds in minute detail would require, not three chapters, but a library. In this brief review, we shall touch only the high points. We shall suggest further references for classes, or study clubs, or individuals who may desire to pursue the subject in more detail. We are alloting such space to the problem as seems proportionate to the average interest on the part of students themselves.

> In what practical life-problems which the average American Catholic must meet and solve does a grasp of the reason for the faith that is in him help him in meeting and solving them?
>
> So far as the student's tenure of his own faith is concerned, which is more important, a grasp of the rational grounds of his belief, or conscientious cooperation with God's grace in leading the right kind of life?

Two of the elements in the problem, the rational grounds for the governing and teaching authority of the Church, have been dealt with previously (Ch. V and VII). Here we are giving attention to the wider and more comprehensive problem. In approaching it, we shall follow the method common in our scientific work. First, we shall study the Catholic Church as a fact in the modern world and in human history. Then we shall take up the interpretation of this fact in the light of the historical documents that record the intentions of her Founder.

Let us suppose that an intelligent Chinese college graduate is taking a trip around the world. Among the things which first strike his attention is the number of Catholics he meets here, there, and everywhere. He has heard of Catholics, but has not before been brought in close contact with them. He becomes curious and decides to observe more systematically and to read up a little, in order to discover who these Catholics are, what they stand for, and what are the activities and spirit of the religion which they profess. He is not interested in the Catholic Church's dogmatic or moral teaching. He is interested in the Catholic Church as a great social fact and as a tremendous social factor.

Magnitude and World-wide Diffusion

On his globe-trotting trip, the first thing about the Catholic Church that he discovers is her magnitude and wide diffusion, and he recalls from the Greek he has remembered from his college days that the word "Catholic" is derived from a Greek word meaning "universal." As he travels through the large cities of the United States, he notes on Sunday mornings many people going to church, and on inquiry he finds that from one out of two to three out of four of the people he meets are going to or coming from a Catholic Church. Being a little statistically inclined, he looks up a Catholic directory in one of the public libraries and finds that between a fifth and a sixth of the total population of the United States is Catholic. He also discovers that there are about ten million more Catholics in the Philippine Islands and Porto Rico.

Continuing his travels, observations and studies, he finds that Catholics are massed in great numbers, not merely in the United States, but throughout the eastern and western hemispheres, and that they total something like three hundred million for the world. Then he does a little calculating and finds that were this great multitude of human beings lined up on either side of the Lincoln Highway between New York and San Francisco, they would stand about seventeen deep on either side. Were they marching fifty abreast in serried column, the procession would stretch from New York to San Francisco and half way back again. Were they seated in stadiums of forty thousand capacity each, seventy-five hundred such stadiums would be required to hold them.

The foregoing may give some idea of the vast magnitude, the sheer size, of this cosmopolitan worldwide society called the Catholic Church. But our Chinese traveler would soon observe that she is a world society, not merely in a numerical or geographical sense. She is a world society in a higher and less material sense, by reason of her international, inter-racial and inter-class texture.

She is an *international* church. She is neither confined to any one nationality in her membership, nor is she controlled by any national civic ruler or parliament. She has engaged in a two-thousand-year struggle to maintain her independence from Caesar's iron rule. She so struggled through the recent Great War, as she had struggled in former days against the machinations of a Bismarck and of a Napoleon in the nineteenth century, of kings and emperors and barons in the Middle Ages, even of a Constantine in Roman days. One of her greatest contributions to human welfare has been the emancipation of the human conscience through the freeing of religion from state control.

2 She is an *inter-racial* church. Celt and Teuton, Latin and Slav share commonly in her membership. The Negro race is represented in our own country, in Africa, and in the islands of the Oceanic Archipelago. The Mongoloid race is represented in still greater numbers, by about fifteen millions in the Philippine Islands, China, Korea, and Japan, and by tens of millions among the Indians of North, Central and South America. Concrete illustrations of this inter-racial character of the Catholic Church can be easily multiplied. For instance, in the United States there are Catholic parishes for some twenty-six different nationalities and languages. At one college at Rome, the Propaganda, about forty languages are spoken among the student body. The Catholic Church, in her international and inter-racial texture is in striking contrast to all other non-

Christian religions and non-Catholic churches, each of which is dominantly national or racial. No doubt but that in the Catholic Church national and racial feeling exists, but the Church remains international, inter-racial and one, notwithstanding these tremendous centrifugal tensions set up by strong national and racial sympathies and antipathies.

She is an *inter-class church.* Poor and rich, ignorant and educated, the upper economic levels and the submerged tenth, all are at home in the Catholic Church, and all are represented in great numbers A typical illustration of this inter-class character of the Church is the family origin of the last four Popes. Leo XIII came from the nobility; Pius X, from the peasantry; Benedict XV and Pius XI, from the middle classes. In her sheer magnitude, and in her international, inter-racial, and inter-class character, the Catholic Church seems to bear out the words of Christ: "The kingdom of heaven is like to a grain of mustard-seed. . . . Which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs" (Mt. xiii. 31-32).

What other evidences or illustrations of the international, inter-racial, and inter-class texture of the Church can you recall from your personal experience? From your studies and reading?

What evidences are there of the divisive force of national, racial, or class feeling at play among the members of the Church universal? No one questions the fact of their operation within the Catholic body. The very point made is that, in spite of them, the Church holds together.

What hazards to Catholic life do they present? In the world at large? In the United States? What, in your judgment, is the best way of offsetting and parrying them? What can you do personally?

Solidarity

The Catholic Church alone of all Churches has never become nationalized or racialized, but remains a world-religion. Impressive, however, as are her magnitude and worldwide diffusion, still more remarkable are her solidarity, her compactness, her cohesiveness.

The Catholics of the world hold together, not like independent units as grains in a pile of sand, nor like adjusted units as the cogs and wheels and springs of a machine. Their unity is superphysical, supermechanical. It is, first of all, organic. The Church should rather be likened to the human body with its trillions of cells united and vitalized by a single common life.

This *organic* unity of the Church is most obvious in its territorial division and business-like organization. The whole inhabited world is divided into 5 about one thousand dioceses, and each diocese into a number of parishes. This parochial and diocesan organization is spread like a network over the world. Every Catholic is affiliated through his parish and through his diocese with Catholic headquarters at Rome and with the Church at large. The smallest chapel or mission on the Arctic tundra, the Patagonian plains, or a Pacific island is as truly united to the Catholic Church as is St. Peter's at Rome.

This obvious organic unity is reinforced by what we may call the *spiritual* unity existing among Catholics the world over.

The same belief is professed by a newly converted Bantu or Maori as by the American Catholic college graduate with generations of Catholic forefathers behind him. Exactly the same Sacraments are given to a dying American Indian as to a dying archbishop of a great metropolis. A Chinese infant is baptized by the same Sacrament as is an American infant. No such unity of faith and worship exists among ethnic religions or among non-Catholic churches. Buddhism in Ceylon is as different from Buddhism in Japan as it is from Confucianism. The Anglican Church, for instance,—the comparison is made in no invidious sense,—embraces many groups, from the extreme ritualist who goes to confession and believes in the Mass, to the Low Church group who think the Mass as idolatrous as statues, down through the Modernist circles, many individuals in which only timidly acknowledge the existence of a personal God or may even openly profess pantheism.

Unity in belief is still more emphasized by unity of spirit and by loyalty. There is a rare coward, but the vast mass of Catholics stand up vigorously for their religion, and would suffer death itself rather than renounce it. Even the backslider who does not live his religion will, more often than not, defend it

Another indication of this loyalty is the material one of generosity,—the generosity which in the United States, for instance, has, during the last three-quarters of a century, built up in their thousands the Catholic churches, schools, and institutions of charity that dot and stud the land. This loyalty to the Church is manifested again in such things as conscientious and unfailing attendance at Mass, in spite of storm and distance; in fidelity to the Vicar of Christ, notwithstanding the fact that he is of another tongue and nation; in willing cooperation with and kindly affection toward the priesthood.

This remarkable loyalty is manifested in spite of the fact that the Catholic religion makes many demands of its members not asked by most other religions. Its lofty ideal in the realm of chastity, and its laws of fasting and abstinence, are examples of such demands. Confession is a notable one.

Catholics the world over are held together in spite of deep racial and national prejudices. They are held together, not by material interest, nor by fashion, nor by force of arms, nor by racial or national loyalties. They are held together by the spiritual bonds of faith, hope and love, in a world-wide, cosmopolitan commonwealth of the spirit.

It is true that prudence and hope regarding eternity are moral forces affecting this unity and loyalty, but love and gratitude play a leading rôle, too. In the Church Catholics see our Lord dwelling as He promised until the consummation of the world. They are grateful to the Church from whom they have received knowledge of God, an ideal of moral life, and multifold graces through prayer, Mass, and the Sacraments. They are proud of her beneficent work for mankind in the present as in the past. Even though they be critical of her at times, in the main they have confidence in her good sense, in her leadership, and in her wisdom that come from her long centuries of practical experience.

Of the three great international societies active in 1914,—Freemasonry, Socialism, and the Catholic Church,—the last alone was able, notwithstanding the heat of war hatreds, to maintain during the period of the World War international and interracial unity and character. Against the powerful rending forces of racial, national and class feeling, feeling often raised to fever pitch in the throes of international conflict and in the stresses of economic struggle, the Catholic Church has stood out with a unity so patent that he who runs may read. For vastness and unity she is unique in human history, verifying as no other religious body does Christ's description of His Church as "*one* fold and one shepherd" (Jn. x. 16). "That they may all be one, as thou, Father, in me, and I in thee. . . . *That the world may believe* that thou hast sent me" (Jn. xvii. 21).

Growth

The Church is a living organism. As such she must be a growing and expanding one. The Church grows in two ways: first, by natural increase through births; secondly, by her foreign and home missions.

The United States of America began its career with thirteen units or states. The Catholic Church also began her career with thirteen members, the twelve Apostles and Christ's Mother. By the end of the fourth century, she had spread from her birthplace in Palestine out over the whole Mediterranean basin and contiguous lands. During the next millenium, the medieval period, she expanded like a great fan out over nearly the whole of what is now Europe. With the inauguration of the great discoveries of the fifteenth and sixteenth centuries, she carried the light of faith to the new-found lands of America and the East.

There are today over 13,000,000 Catholics in pagan and missionary lands. Some of the factors that, under divine grace, appear to account for this remarkable success may be mentioned in passing.

Our Catholic missionaries, as a rule, leave home never to return; when they go on mission work, they go for life. They go equipped by professional and technical training,—like the Apostles, well tested and taught before undertaking their mission labors. They work as a rule under conditions of great poverty and subject to great personal sacrifices. A few years ago it was estimated that the average Catholic missionary received for his support about $111 a year. Out of this he had to pay not only his personal expenses but also the overhead and capital expenses of his church and parish. Our Catholic missionaries, moreover, live, as a rule, in the very midst of the people whom they are endeavoring to serve. They adopt, so far as possible, the simple and often very crude manner of living of the natives. They make little attempt to foist upon their converts our Occidental secular customs, but look primarily to the instilling of religion and of the truths of Christ. They work, not in independent isolation, but in nearly all cases as members of great religious orders. This affiliation gives both stability and continuity to their work.

> What part are American Catholics taking in Catholic foreign missions? What lay societies and organizations are helping? What American religious orders are participating, and where? What evidences are there of a rapidly increasing American Catholic interest and participation in Catholic growth and expansion through foreign missions? What is your own college doing? What more could you do?

Side by side with foreign missionary work, there has been a great growth of the home missions in the United States carried out, through missions given in our city parishes to non-Catholics; through the spread of leaflet, pamphlet and other literature by various societies, and organizations, under both lay and clerical auspices; through the expansion of the Catholic press; and through movements like the Catholic Church Extension Society. Some of this home mission work is for the purpose of bringing back to active Catholic life fallen-away or negligent members of the Church. The rest of it has in view the non-Catholic. The dominant spirit of such missionary work for non-Catholics has been to attack no man's religion but to respect the convictions of all. Its purpose is to explain what the Catholic Church is, stands for and offers, and to present it to our non-Catholic fellow-citizens, disengaged from the accumulated calumnies and misconceptions of four hundred years.

"Going therefore teach ye all nations" (Mt. xxviii. 19). "Other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (Jn. x. 16).

Activities

There is no more striking characteristic of the Church than her intense practical activities. Of some of the religious and moral results of her nineteen centuries of activity we have written in an earlier chapter (XI). Her vast educational activities we shall pass over lightly. Modern elementary education traces its early origin chiefly back to the labors of the Church and of her monasteries, just as the university was born largely of Catholic initiative and interest in the diffusion of knowledge. A modern writer, speaking of the educational activities of the Church in the United States, has said: "The greatest religious fact in the United States today is the Catholic school system, maintained without any aid except from the people who love it."

Closely akin to Catholic educational work, a great spiritual work of mercy in itself, is Catholic achievement in the field of charity. Some idea of the variety and richness of charitable work being done in the United States alone can be gotten by a rapid glance through the table of contents of the Directory of Catholic Charities in the United States, issued in 1922 by the National Conference of Catholic Charities. We find listed therein the following headings:

Jul 10

> Homes for the aged; agricultural schools; schools for backward children; Big Brother and Big Sister work; homes and schools for the blind; boarding homes for girls and women; cancer hospitals; bureaus of Catholic charities; child welfare societies; clinics and dispensaries; clubs for boys and girls; mothers' clubs; homes for convalescents; homes for crippled children; day nurseries; homes and schools for deaf mutes; homes for delinquent boys; homes for delinquent girls and women; homes for orphans and dependent children; employment bureaus; homes and schools for feeble-minded children; fresh air work; home-founding associations; the sisterhoods engaged in home nursing; shelters for homeless men; shelters for homeless women; hospitals; hospital social service departments; immigrant welfare agencies; special hospitals for incurables; industrial schools; homes for infants; hospitals for the insane; juvenile court work; leprosariums; maternity hos-

pitals; national organizations interested in charitable work; prisoners' welfare organizations; relief societies; room registries; seamen's welfare agencies; social centers and settlements; Societies of St. Vincent de Paul; schools for speech defects; shelters for transients; homes for tubercular children; tuberculosis hospitals; resorts for unemployed men; summer camps and vacation places; homes for working boys and men; young men's clubs.

An idea of the magnitude of Catholic charitable work in the United States may be gained from the following data in three of the great number of fields just enumerated. There are in the United States about 624 Catholic hospitals and about 100 in Canada. These hospitals care for, it is estimated, about 4,000,000 patients per year. According to the official Catholic Directory of 1930, there are in the United States 329 orphan asylums conducted under Catholic auspices and taking care of 51,523 children. As for Catholic homes for the aged, there are, according to the same directory, 142 in operation.

These few statistics are offered not as prospective material for monthly tests (!), but merely to give a concrete idea of the extent of the work being carried on.

What are the kinds and extent of charitable work being carried on in your own parish? Your own diocese? Under Catholic lay auspices? Under religious orders? Under clerical leadership? What part do the Catholic laity play in such charitable activities?

What types of charitable work are being carried out by the student body in your own college? In other Catholic colleges with which you are acquainted? How could the extent and efficiency of this work be increased, without imposing an unreasonable burden upon the student body? What percentage of your income and time are you devoting to charity? Is charity expected of a college student, or is this something to be put off until he or she graduates and becomes settled in life?

All that has been said in the foregoing paragraphs leaves out of account entirely the vast amount of private charity, that is, charity done by individual Catholics, quietly, unostentatiously, and not only by those who are blessed with an abundance of this world's goods, but, in proportion to their means, very generously and on a large scale, by the poor and the very poor. Statistics in this field are, of course, not available, but any priest or any layman or lay woman in close and intimate touch with our Catholic population knows how extensive is this quiet private charity. "Of all the churches," writes the non-Catholic authority, Warner, in his *American Charities,* "the one that still induces the largest amount of giving in proportion to the means of those who give is no doubt the Roman Catholic," while Catholic laymen and lay women who in their thousands enter religious orders give still more generously of their life and service.

Though engaged so energetically in charitable work, yet the Catholic Church is not engulfed by it nor reduced to a mere philanthropic society. While endeavoring to follow Christ's example in "doing good," and to do to His least brethren as He would have her do, she cannot forget to seek first the kingdom of God and His justice.

The Catholic Church alone in this country, as in many others, is effectively holding the masses to organized Christianity. Her problem is not that of filling empty pews, but that of providing enough pews to accommodate the millions that pour into her churches. She is the only religious body stressing forcefully the "unpopular" virtues, and attacking head-on and vigorously such evils as divorce, suicide, and race suicide. She alone is adequately building up the religion of the future by bringing to bear upon the child the daily influence of the three basic educational agencies, the home, the school, and the church.

No attempt has been made in the foregoing paragraphs to treat systematically the educational, charitable, moral, and religious work of the Church. We have confined ourselves to a bird's-eye-view of parts of the field and of the intensive and extensive activities therein. Moreover, we have kept our attention mainly on conditions among the Catholics of the United States. If one would get an idea of the immensity of, e.g., the charitable work done by Catholics *throughout the world* we must multiply the data and statistics from the United States by about 15, as the Catholic population of the United States is only about one-fifteenth of the Catholic population of the whole world.

The Catholic Church does things. She accomplishes. She achieves. She produces. She gets results. She is an active working force in human life.

The four great Catholic constructive labors,—missionary, educational, charitable, and religious,—are being prosecuted under and in spite of three great major *handicaps.*

(1) During the last one hundred and fifty years Catholics have suffered wholesale confiscations in countries like Austria, France, Italy, Spain, Mexico, and Germany. They have had to face intense antagonism of a political-religious kind from states like the preceding, as well as from the major Latin, Teutonic, and Slavic nations. Not only have we been harassed by confiscation, legal restriction, and political oppression, but, in addition, we have had to labor at two new and gigantic tasks, one of an intellectual, the other of an administrative nature.

(2) We have had to spend an enormous proportion of our energy and resources in defending our faith and the faith of our children against violent attacks by the misdirected extreme left wing of the scientific and social movement.

(3) We have had, moreover, to meet unprecedented problems in caring for new immigrants, particularly in the United States, South America and Australia. For instance, between the years 1840 and 1850 in the United States, the number of Catholics increased from about 600,000 to about 1,600,000. In spite of this harassing engrossment in vast new and abnormal intellectual and immigrational prob-

lems, we have carried on, pushed forward and enormously expanded our great normal constructive activities.

This ability to work under high pressure and at high speed in time of adversity and duress is characteristic of the Catholic Church. Adversity seems to put her on her mettle. While, for instance, the Reformation was raging through northern Europe, she was extending her missions into the farthest corners of the globe. While the Greek Schism and the Moslem conquests were at an earlier date hemming her in on the east and the south, she was prosecuting with might and main her missions among the northern and northeastern Slavs. At a still earlier period, although pinioned beneath the wreckage made by the barbarian invasions, she was sending forth her missionaries to bring into her fold the Celt and the Teuton.

Nearly any of the topics touched upon in the present chapter can be expanded and illustrated from the personal experience and reading of the individual student. Such facts drawn from his or her own fund of knowledge would serve far better the purpose of the chapter than the facts given therein. It may be recommended urgently that in *this and the next chapter* such *personal experience and reading* of the members of the class be drawn upon liberally, scrapping the text itself or letting its main headings serve merely as a diagram outline to be filled in by the pooled knowledge of the members of the class. With this plan in view, no bibliography is being given for the present chapter or for the next one, apart from a reference or two.

REFERENCES FOR READING

Illustrations and expansions of topics dealt with in the present and the next chapters are best drawn from the personal experience and general knowledge of students. Belloc's Europe and the Faith, contains some good material, but scattered through the work. For recent statistics on missions, see summary, from *Missiones catholicae,* in Catholic Missions, May, 1930, 158-60.

CHAPTER XIV

THE CHURCH AS A WORLD FACT

B. Plasticity, Stability, Power of Survival, Christlikeness

Living organisms placed in new and changed surroundings either perish or else themselves change. The final test of any living organism, biological or social, is its ability to survive unchanged amid changing environment and radically different conditions.

No religious organism has ever manifested such a marked ability as has the Catholic Church to survive by adapting herself to new conditions without at the same time losing her own individuality. Thus, three characteristics stand out in her life,—plasticity, stability, and survival.

Plasticity

Though wielding great authority, the Church does not "lord it over" her members. With a kindly leniency she tempers and adapts her legislation and policies, so far as is compatible with the best interests of all, to the changing needs of the diverse classes, nations, and races that make up her membership. She becomes "all things to all men." Witness, for instance, the interpretation of her precepts today, or compare the pliancy she has shown in encouraging and adapting the multifold religious orders to changing social conditions and problems. Again, many thought that the rise of modern political democracy would mean the fall of Catholicism. Yet today she seemingly thrives best where democracy is most in vigor. How vastly different are the material, intellectual, social, and political conditions of Greco-Roman civilization, of medieval Europe, of modern times. Yet she has successively and successfully adapted herself to all these, not by being molded to fit them, like so much putty, but by preserving her own identity, by being faithful to her own ideals and aims, not varying a hairbreadth from her innate purpose, neither compromising nor dickering with the everchanging zeitgeist.

Stability

While continually adapting herself to changing conditions with consummate wisdom, she herself endures unchanged and identically intact.

She changes and dispenses from her own laws where there is good ground for so doing, but in proclaiming the principles and laws which God gave her, she is absolutely unbending. Whereas, outside her fold we see a policy of concession and compromise before the demands of the prevailing time-spirit, she concedes and compromises not a jot or tittle in questions of faith or morality. She never trims. As unswerving towards schools of thought or governments or other religions as she is impartial towards individuals, she stands rigid as a rock. Rather than give in on even the least point that she considers integral to her divine mission and teaching, she will part, not only with all of her earthly possessions as she did in France in the early present century, but even with her own children in their thousands as she did in England in the sixteenth century.

Beneath the charm of her liturgy, the tenderness of her authority, her readiness and eagerness to adapt herself to all changing conditions, she is in any essential matter as unbending as a column of brass, as immovable as the mountain ranges. The scientist or the philosopher may take exception to her faith in the name of modern enlightenment. She replies: "I have championed human reason against its gainsayers. I have been the friend of science and philosophy, and acknowledge my debt to them, but what I teach I teach without concession or compromise. It is not I who speak, but God who speaks through me." The business man may say that business is a game in which the sharpest may win by his wits, but the Church says: "Thou shalt not steal." The law of the land may say that it is lawful for a man to divorce his wife and marry another, but the Church says: "What God has joined together, no man or state can put asunder." Like Christ, she teaches as one having authority and she clings to that teaching with a dogged tenacity regardless of consequences to herself.

To human reason she says: "Believe." To human will she says: "Thou shalt." Some philosophers do this, and so do all other religions and creeds, but with a difference. Under dint of pressure or argument or persuasion or coercion, they will compromise, while the Catholic Church will not, and the world knows it. It is only natural then that she should awaken on the one hand the deepest devotion, love and loyalty, and, on the other hand, the most vivid hatred and antagonism in all history. She always has. She always will.

Power of Survival

Living organisms die. Not only living races and species, but social organisms as well, are under the law of death. But the Catholic Church lives on. Other social organisms grow feeble with years, become inert or fossilized, but she lives on, not in worn and spent old age, but in eternal youth, keenly alert and energetic.

Nor has her life been one of sheltered ease, her history a dreamy idyl. Militant she is and has been in more senses than one. She has ever been in the thick of things, taking hard blows, parrying vicious thrusts, and, often enough, receiving ugly gashes. A great calamity overtakes her. Her antagonists are apparently victorious all along the line. But somehow or other, she gathers up her strength, and, with her antagonists bleeding on the field, she again addresses herself to the world as the smoke clears away and a new century dawns: "Now let us begin again to set about our Father's business."

In the sixteenth century when Europe was passing into the hands of energetic, aggressive and enthusiastic Reformation leaders, when Humanism had largely undermined faith in southern Europe, when even France, Bavaria, Poland, and Hungary hung in the balance between Catholicism and Protestantism, all Europe seemed lost to her. Yet she turned the tide. She called the Council of Trent. Her doctrines were made clearer. Vigorous and far-reaching reforms were launched and carried through with wisdom and efficiency. There occurred a mighty reawakening of life, a revival of spiritual lustihood and power, as of a giant arousing from a coma. The Church, with a burning zeal, set about putting her own house in order, and then turned to her missionary tasks. She aggressively carried the campaign into the Protestant territory, regained much of her lost ground, and victoriously won back to Catholic loyalty the wavering borderlands. At the same time, apostolic men and women in their thousands so heroically and successfully carried the light of the Gospel into the then newly-opened pagan lands of both hemispheres that her losses in Europe were, numerically at least, far more than compensated for by the millions of converts from heathenism in the two Americas and in the Orient. Thus was defeat turned into victory.

One further example. Today, when many of the strongest modern movements are arrayed against the Catholic Church, we are in the midst of one of the greatest Catholic religious, spiritual, and intellectual revivals in history. The French Revolution and the loss of the temporal power of the Pope were considered by many a death blow to the Church. Yet she survives with undiminished vigor. The adjustment to modern democracy has been particularly complete, and many, even outside of her fold, look upon her as the greatest bulwark of democracy today. Her universities lift their heads in every land, and the civilized Catholic world is pulsating with a deep intellectual interest. She has built up at a tremendous pace her educational and charitable institutions to meet growing needs. She is energetically backing a social program that is both just and practical. There is an intensification of spiritual life in nearly all quarters of the Catholic world. She is stronger in an intellectual, social, spiritual, and religious sense today than she has been for many a century.

Her power of repair and her vitality, her ability to "come back" are more than unique. Even looked at from the purely human standpoint they strongly suggest the suprahuman.

Viewed in her magnitude, her inter-racial, international and inter-class character, and in her closely knit unity and loyalty; viewed in her extensive and intensive activities,—religious, moral, charitable, educational, missionary; viewed in her plasticity regarding non-essentials but absolute stability regarding essentials, in her eternal youth, her power of repair and recovery, her unfailing vitality, the Catholic Church is different from and surpasses all other religions and churches in history. She stands alone. Subject as she is, and has always been, to all the erosive forces of human history, yet superior to them, have we not reasonable grounds for seeing in her something supranatural, a force that is suprahuman, the sustaining power of a Divine Hand?

Christlikeness

Other indications of this suprahuman and supernatural dynamic in the Church have been given in the chapter dealing with miracles in the lives of the saints and of the Church. Before appealing however to the historical documents to interpret these seemingly suprahuman facts, we may turn briefly to what may be called the Christlike in Catholicism. In using the term "Christlike" we are not referring to ordinary and heroic sanctity as found in the Church, but to a great group of very striking parallels that exist between the life of Christ and the life of the Church. Only a few of these will be here touched upon, and these only lightly.

The subject has been suggestively treated at fuller length with great brilliance and originality by Benson in his "Christ and the Church."

Christ "went about doing good" (Acts x. 38). 5
The great charitable work of the Church is one of
her most characteristic activities. He held the 3
masses: The multitudes "heard him gladly" (Mk. xii. 37); "The poor have the gospel preached to them" (Mt. xi. 5). The Catholic Church likewise holds the masses. He was gentleness itself to the sinner, yet spoke as one having authority. The Church shows the same gentleness to the sinner in the confessional, yet speaks of virtue and sin themselves with the same authority and finality and without compromise. As Christ went down in seeming defeat on Calvary only to rise in victory on Easter morning, so too the Church in each century seems to fail, while states and peoples and schools of thought chant her dirge; yet she consistently rises again in victory with renewed force and power.

She awakens the same response in men that Christ awakened. The loyalty of her members is very like the enthusiastic loyalty of Christ's disciples and of the crowds that followed Him into the wilderness, hung on His lips in the synagogues, and carpeted His path on Palm Sunday. When Christ claimed the power to forgive sins many objected: "Who can forgive sins but God alone?" The Catholic confessional brings forth the same question from non-Catholics today. Christ said: "Except you eat the flesh of the Son of man and drink of his blood, you shall not have life in you" (Jn. vi. 54). And many who heard him said: "That saying is hard, and who can hear it?" (Jn. vi. 61), and they walked no more with Him. So, too, the modern opponent of the Church characterizes her belief in the Eucharist as a hard saying, absurd, impossible, unthinkable. Christ said: "I am the way, and the truth, and the life" (Jn. xiv. 6), "Before Abraham was made, I am" (Jn. viii. 58), and they took up stones to cast at Him. The Church claims to be the way, the truth, and the life, and men stone her for her presumption. Christ was opposed by men like the Sadducees, the "modern thinkers" of His day, just as many of our own "modern thinkers" oppose the Church today. The material-minded like Herod failed to appreciate Christ and clothed Him in a fool's garment. So, too, today, the materialist looks upon Catholic spirituality as foolishness. The agnostic Pilate flung at Christ his sneering question: "What is truth?" (Jn. xviii. 38). So, too, the modern armchair philosopher, agnostic or pragmatist, flings at the Church his despairing question: "Can truth be reached at all?"

A like antagonism was aroused by Christ even from groups like the Scribes and Pharisees, who were in a sense the spiritual élite of the day. Had He been content to call Himself *a* Son of God, they would have let the claim pass, but He claimed to be *the* Son of God, so they crucified Him. In like manner, if the Church were content to claim to be *a* church among churches, there would be no hue and cry. But she claims to be *the* Church, and hence arises the universal clamor: "Bind her and put her out of the way."

Let us sum up briefly these last two chapters. Unique, transcendent, suprahuman elements are clearly observed in the life, spirit and characteristics of the Catholic Church. May we not rationally interpret these as indications of a suprahuman force within her? If suprahuman, whence does this force come? The striking and complex parallel between the life of Christ and the life of the Church would seem to suggest that this suprahuman force is from Christ Himself: "I live, now not I; but Christ liveth in me." "Behold I am with you all days, even to the consummation of the world." History and the documents, logic and good sense, point unmistakably to the same suggested interpretation. To these we shall turn in the following chapter.

REFERENCES FOR READING

On the Christlike in Catholicism, the key reference is Benson. Christ in the Church,—sketchily written, a little imaginative in part, but all in all a remarkably brilliant, original, inspiring and readable work.

CHAPTER XV

THE CREDENTIALS OF THE CHURCH

What interpretation is to be put upon "the Catholic fact" which we have roughly outlined in the two preceding chapters? The Church's own answer is, to use St. Paul's words: "I live, now not I; but Christ liveth in me." I live on, not I, but Christ immortal who gave me life and is my life.

As valid credentials in support of this claim, we may, without reasoning in a circle, appeal to the very facts themselves,—the unique, transcendent, Christlike, and seemingly suprahuman and supernatural characteristics of the Catholic Church as a contemporary and historical fact, as a society of human beings which is submitted to and played upon by all the corrosive forces of human history, yet which is largely immune to them and which perennially rises superior to them. In so appealing to the facts themselves, we are resting the claim on a solid mass of cogent and firmly anchored evidence. Were there no other evidence at all, the claim would merit reasonable credence. We do not, however, rest the Catholic case on these facts alone. We appeal, in addition and as the most direct evidence, to another great and independent group of facts, the witness of the historical documents that record in detail the birth and parentage of the Church.

To determine the parentage of a child, two sources of evidence can be appealed to: the official birth or baptismal record, and the physical and psychical resemblances between offspring and parent or parental stock. If both independent sources of evidence are clear, if the records are authentic and unmistakable and if the resemblances are unique, striking, out-of-the-ordinary, and minute, we feel we are on safe ground in drawing our conclusions as to parentage. The evidence from the facts of resemblance is confirmed and independently corroborated by the evidence from the documentary records. In like manner, the unique, transcendent, Christlike and seemingly superhuman and supernatural characteristics of the Church, which strongly suggest her divine parentage, constitute evidence that is confirmed and independently corroborated by the documentary record of her birth. To this record we now turn.

If a study of the documents were to reveal any period since the time of Christ when the Catholic Church did not exist in all her essentials as she exists today, if we were to find in her fundamental constitution as it stands today anything contrary to the intention and thought of Christ, then the Catholic Church of today would be insofar a corruption of and deviation from His original plan. If, on the contrary, we can trace back the Church through the centuries and see her functioning from the earliest times in all her essentials as she does today, if we find her fundamental constitution explicitly contained, intended, and announced in the thought and words of Christ, then we are justified in interpreting her as the actual realization of His mind and intention, as the true and genuine work of His hands.

Non-Catholics of course look upon the Church as a corruption of or deviation from the original plan of Christ. Three or four generations ago many of them held that the deviation was largely a late growth of the Middle Ages. Others saw in her only a successor to the fallen Roman Empire. Still others have thought her to be the product of the consummate shrewdness, farsightedness, statesmanship, diplomacy, or fraud of her leaders. These theories are still in vogue here and there among the uninformed, but are no longer accepted by non-Catholic scholars of standing. One by one, such interpretations have crumbled under the overwhelming pressure of hard facts.

The theory more generally accepted in one form or another by non-Catholic students today holds that the Catholic Church is the net result of a complex of social and psychological forces. In the beginning, they say, there was little or no real organization in the Church and only a minimum of dogmatic teaching. The early followers of Christ, including the Apostles, were a free, loosely-jointed brotherhood, held together by a common faith in Him and love toward Him. But in the course of time, the numerical growth of the early Christian communities, the gradual loss of simplicity and cooling of fervor, the pressure of persecution from without and of heresy from within, drove this free brotherhood into more rigid organization. The members drew more closely together for protection against disruptive forces from within and without. So they gradually grouped themselves around their local bishops, and finally around the bishop of Rome.

Such in broad outline is the more common non-Catholic theory today. That it will not endure appears reasonably clear in view both of the fate of its many predecessors, and of the numerous established historic facts with which it stands in open conflict. How long it will remain in vogue or what its successor will be, no man can foretell.

Most theories, however erroneous or exaggerated on the whole, contain elements of truth. It is just such elements of truth that make these theories appear plausible enough to win acceptance. The present theory is no exception to the rule. All Catholic scholars hold that there has been growth and development in the organization of the Church. They would further agree that the internal and external factors of persecution, heresy, and so forth very likely hastened and accelerated such growth and development, although the point is not easily established scientifically. But, though all this be freely granted, the real question at issue still remains untouched. This real question is: Did the germ, the seed, the young plant that was later to grow and develop into the mature Church of the twentieth century exist from the beginning? Did the germ or seed ante-date these factors, or was it originally created by them? In other words, were such factors merely the fertilizer, the climatic and soil conditions, that promoted vigorous growth, or were they the creators of the very germ or seed itself that grew into the mature worldwide Church?

On all sides it is definitely agreed that there has been growth and development. No one imagines that St. Peter at once on Christ's death and Ascension set off post-haste for Rome and built himself a magnificent basilica. No one imagines him enthroned on a chair, clothed with a white cassock, crowned with the tiara, and surrounded by red-robed cardinals and purple-robed monsignors. No one imagines him giving formal papal audiences, issuing bulls and encyclicals, or concluding concordats, as he does today. The only question is: Are the *essentials* of Catholicism to be found in the earliest records? Can we recognize the type, the species, so to speak, as we recognize the human type and species in the infant? The infant may not talk, walk, or shave, but he is human, and we expect to find in him the essential marks of his humanity.

In like manner we should be expected to find in the earliest records the *essential characters* of Catholicism as they are found in the Church today.

These essential characters of the Church as a church are the following.

a. *A spiritual authority teaching infallibly as well as governing and sanctifying,*—an authority

b. *Claiming to have been bestowed directly by Christ,*

c. And *centered in the See of Peter.*

These are the essential things in the Catholic Church as a church. We are referring here, not to distinctive Catholic teachings regarding doctrines of faith and morals, but to the essentials in the constitution and organization of the Church. By these distinctive characteristics she is marked off from all other Christian churches. Many denominations hold that their churches have spiritual authority, but they consider that such authority comes to them not from Christ but from their own members. Other groups, such as the Orthodox Eastern and Anglican churches, hold that the spiritual authority in the Church comes through Christ but is not centered in the Bishop of Rome.

In presenting the historical evidence for the claims of the Catholic Church we have to make use of the writings not only of the early post-apostolic writers but also of the New Testament. In using the books of the New Testament, appeal is made to them, not as inspired works, but as reliable historical documents. We appeal to them just as we should appeal to the historical writings of Herodotus, Tacitus, or Suetonius. The evidence for the historical validity of the writings of the New Testament is reviewed in a later chapter.

The identity and continuity of the Church, in its essentials as outlined above, from the twentieth century back to about the beginning of the first century is at present pretty well admitted on the part of even non-Catholic scholars and need not detain us. Those who wish to follow further this angle of the subject can find the data easily accessible in the references given at the end of the present chapter. We shall confine our attention to the Church as she existed in the days of the Apostles themselves and as she existed in the mind of Christ. The evidence for the governing and infallible teaching authority of the Church has been given in previous chapters. Here we shall devote our time to the two remaining characteristics: first, that this authority comes down direct from Christ and is not delegated up from the members of the Church; secondly, that it is centered in St. Peter and in his successors, the popes. Following reverse chronological order, we shall take up, first the situation in apostolic times, and after that the words and acts of our Lord Himself.

The Apostles. a. Authority from above. That the Apostles looked upon their authority as coming from Christ is clearly implied in their claim, presented in a previous chapter, to teach with finality and without error. He alone could confer infallibility; the members of the Church could not. Furthermore, the Apostles explicitly maintain that their authority was derived not from men but from God direct. In announcing the epoch-making dogmatic and disciplinary decision of the Council of Jerusalem they preface it with the highly significant words: "It hath seemed good *to the Holy Ghost and to us*" (Acts xv. 28). St. Paul in laying down regulations for the youthful church of Corinth writes: "Therefore I write these things, being absent, that, being present, I may not deal more severely, according to the power which *the Lord hath given me*" (II Cor. xiii. 10). In his address to the ancients of Ephesus, he charges them: "Take heed to yourselves, and to the whole flock, wherein *the Holy Ghost hath placed you bishops,* to rule the church of God" (Acts xx. 28). In the opening sentence of his letter to the Galatians he is even more emphatic. "Paul, an apostle, *not of men, neither by man, but by Jesus Christ, and God the Father,* who raised him from the dead" (Gal. i. 1).

b. *Centered in St. Peter.* That authority centered in St. Peter is again clear from the records. He was easily the leading figure in Jerusalem, the one who preached at Pentecost and received the first converts, the spokesman of the infant Christian community (Acts ii). But he exercised much more than a personal leadership. He exercised a very definite supreme jurisdiction. This is evident from many facts (cf. Acts i-xv), particularly from three outstanding events which we may review briefly.

(1) After the Ascension, on the return of the

Apostles to Jerusalem, it was St. Peter who took the initiative in the selection of Mathias to take the place among the Apostles made vacant by the defection and suicide of Judas (Acts i).

(2) The first converts to Christianity, on the day of Pentecost, were "Jews, devout men, out of every nation under heaven" (Acts ii, 5). For a decade or more after, most other early converts were men and women who had been reared in the Jewish faith. An outstanding feature of the popular Jewish Messianic tradition of the day was that the new era the Messiah would usher in would be for the Jews alone, although some of the prophecies had explicitly foretold the worldwide nature of the Messianic call, and our Lord had very clearly taught, particularly in some of the parables, that salvation would be for all nations, and not merely for the chosen people. Thus there arose in the early Christian community two powerful views or movements,—a conservative one holding that only Jews or adherents of the Jewish religion should be admitted to the new Church, and a progressive one holding that the doors should be thrown open to men of all nations and races.

Out of this situation grew two great problems, partly of a dogmatic and partly of an administrative nature, that were of the profoundest and most far-reaching import for the infant Church and for the whole future of the Christian religion. The first problem was: Should only Jews, or should both Jews and Gentiles, be admitted to membership in the

Church? The second was: On admission to the Church, should converts be required to follow the ancient Jewish ritual and laws as to circumcision, the distinction between clean and unclean foods, and so forth? It is difficult for us at this distance to realize what tremendous issues were involved in these two questions. Had these questions been decided otherwise than they were, Christianity would have remained a purely Jewish sect, confined to members of the Jewish race or faith, to the exclusion of everyone else.

The decision against the conservatives and reactionaries, and in favor of the progressives, was chiefly the work of St. Peter. As regards the first of the above two questions, he acted and made the decision alone. As regards the second, he took leadership, acting in conjunction with the other Apostles.

The first decision came as a result of the application of a pagan, Cornelius, an officer of the Roman army stationed in Palestine, to become a Christian. St. Peter, of his own initiative, after having received a vision and other signs that he should go ahead, commanded that the pagan centurion with his kinsmen and friends should be baptized and received into the Church. When the Jewish converts at Jerusalem heard what he had done, they gave voice to their objections and misgivings. St. Peter explained to them not only what he had done but why he had done it. The conservatives after hearing him, "held their peace, and glorified God, saying: God then hath also to the Gentiles given repentance unto life" (Acts x-xi). In brief, in the first great dogmatic and administrative decision, the most momentous one ever made in the history of the Church, St. Peter acted alone, authoritatively, and with finality, and in spite of powerful opposition his decision carried the day and was accepted even by his opponents.

Some, however, of the more timid and conservative still carried on their missionary labors only among the Jews, but others, at Antioch particularly, spoke to the pagans living there, urging them to accept the new Christian faith. It was at Antioch, by the way, that the disciples of our Lord were about this time first called by the name of Christians (Acts xi. 26).

(3) Almost a decade later, the differences of view between the conservatives and the progressives again came to a head. The conservatives had conceded defeat on their earlier contention that only Jews, and no Gentiles, should be received into Christianity, but had fallen back on a more tempered, though still reactionary, platform. Some of the conservatives coming down to Antioch from Judea contended that, although Gentiles could be admitted to the Church, nevertheless they must be circumcised and must observe the ancient Jewish laws regarding clean and unclean foods, eating with or entering the houses of Gentiles, and so forth. St. Paul and St.

Barnabas as progressives took open and sharp exception to this reactionary attitude. Finally both sides agreed to submit the issue for final decision to the Apostles in Jerusalem, and so both sides sent their representatives to the parent city. It was to decide this extremely grave question that the Apostles and ancients assembled in 50 or 51 A. D. in what has become known as the Council of Jerusalem.

After the meeting opened and "there had been much disputing," or, as we might say, a good deal of discussion from the floor, it was St. Peter who took the initiative toward actual decision. First he pointedly reminded them of what he had authoritatively done several years before: "Men, brethren, you know, that in former days God made choice among us, that by my mouth the Gentiles should hear the word of the gospel, and believe." He ended his talk with a decided judgment in favor of the progressive position: " 'Now therefore, why tempt your God to put a yoke upon the necks of the disciples, which neither our fathers nor we have been able to bear? But by the grace of the Lord Jesus Christ, we believe to be saved, in like manner as they also.' And all the multitude held their peace" (Acts xv. 7, 10-12).

After St. Peter had spoken, St. Barnabas, St. Paul and St. James spoke, in agreement with him. At the close of the discussion, the final decision was given: "It hath seemed good to the Holy Ghost and to us, to lay no further burden upon you than these necessary things: That you abstain from things sacrificed to idols [to avoid any shadow of participation in pagan rites], and from blood, and from things strangled [a very minor concession to the conservatives], and from fornication [a distinctly moral precept]; from which things keeping yourselves, you shall do well. Fare ye well" (Acts xv, 28-29). This final decree was carried back to Antioch, and, so again, one of the most momentous dogmatic and administrative decisions in the whole history of the Church was given, St. Peter taking a leading part in it.

Christ. a. Authority from Christ. It was Christ Himself who chose the twelve from among His disciples. "He called unto him whom he would himself: and they came to him. And he made that twelve should be with him, and that he might send them to preach" (Mk. iii. 13-14; cf. Mt. x, 1; Lk. vi. 13). "You have not chosen me: but I have chosen you; and have appointed you, that you should go, and should bring forth fruit" (Jn. xv. 16). He appointed them to teach in His stead and with His own authority: "He that receiveth you, receiveth me: he that receiveth me, receiveth him that sent me" (Mt. x. 40).

As we have seen in an earlier chapter He conferred on them a governing authority from on high, the power of "loosing" and "binding," of declaring lawful and unlawful, of permitting and prohibiting, with ratification from God Himself. He gave them not only the command to baptize in the name of the Father and of the Son and of the Holy Ghost (Mt. xxviii. 19), but also in the most explicit terms the power to forgive sins (Jn. xx. 23), and to consecrate bread and wine in the Sacrament of the Eucharist (Lk. xxii. 19). All of these things,—and the list could be greatly added to,—denote clearly that the teaching, governing, and sanctifying authority vested in the Apostles by our Lord is vested in them, not by delegation up from the ranks, but by direct delegation down from Christ Himself.

b. *Centered in St. Peter and his successors.* That this authority was to be centered in one of the twelve, St. Peter, is equally clear from our Lord's official words of appointment. The familiar passage reads as follows: "And Jesus came into the quarters of Cesarea Philippi: and he asked his disciples, saying: Whom do men say that the Son of man is? But they said: Some John the Baptist, and other some Elias, and others Jeremias, or one of the prophets. Jesus saith to them: But whom do you say that I am? Simon Peter answered and said: Thou art Christ the Son of the living God. And Jesus answering, said to him: Blessed art thou, Simon Bar-Jona: because flesh and blood hath not revealed it to thee, but my Father who is in heaven. And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven" (Mt. xvi. 13-19).

The passage is here given in its entirety. We are, however, chiefly concerned with the last two verses.

The official commission to Peter is couched in distinctly Aramaic phraseology and is richly suffused with characteristic Jewish ideas and metaphors. Translated into our prosaic current English, the passage loses a little bit of its force. The idiomatic or semi-technical character of the expression "bind and loose" has been referred to in a previous chapter. Many other expressions and concepts in the passage are equally idiomatic or distinctive. The vernacular in common use in our Lord's time was Aramaic, a Semitic dialect differing somewhat from Hebrew proper, but about as closely related to it as, for instance, Spanish is to Italian or French. In English, "Peter" comes to us from a similar Greek word, which in turn is a translation of the original Aramaic *kepha,* meaning "rock." The play on words is consequently much more obvious in the original Aramaic than in our own English, or than even in Latin or Greek. Our Lord said to Peter: Thou art Rock (*kepha*) and upon this rock (*kepha*) I will build my Church.

The expression "gates of hell" is a distinctly Jewish one meaning death, or the devil, or the powers of death or evil. The giving of keys is a very common Jewish metaphor meaning the bestowal of authority. Christ frequently referred to His Church as the "kingdom of heaven." So much for the literal sense of our Lord's words. Let us turn to their interpretation.

Here is one of the most decisive moments in the whole public mission of our Lord. Simon Peter, as usual, takes the initiative, and is the first to recognize clearly that Christ is the Messiah, the Son of the living God. Our Lord commends his confession of faith and reminds him that his faith has come to him, not from "flesh and blood," a typical Jewish expression for human nature or, as we should say, human reason, but as a grace and revelation from God. Our Lord then passes from this praise of St. Peter's personal faith to the official commission given him. He constitutes him the very rock and foundation upon which His Church will be built, a foundation so firm that death and evil shall not prevail against it. Still more explicitly He gives him "the keys," that is, the supreme authority in the Church, and adds still further clarification of His intention by stating that this authority will include that of binding and loosing, of declaring right or wrong, lawful or unlawful, and of having his decisions ratified in heaven, by God Himself.

Here is no casual remark by Christ, but a solemn commission given on a solemn occasion. As if to make sure of being correctly understood He states and restates in accumulated and multiplied idiom, metaphor, and technical phrase His intention regarding the headship of His Church. The words are not spoken to the Apostles as such, but to St. Peter Himself, individually and in person. There is no possibility of escaping the clear and direct significance of this commission, once we are familiar with Jewish conceptions and Aramaic speech. Given the language in use and the conceptions current in our Lord's day, it would not be possible to express more clearly or more literally the intention of making St. Peter the head of His Church and of centering authority in him.

From the sixteenth to the twentieth century this meaning was questioned or denied by non-Catholics. Today there are few scholars of standing who do so. In fact, the Catholic interpretation has finally won its way among large numbers even of Protestant scholars and among most, if not all, rationalists. The two chief reasons why the Catholic interpretation was so long challenged were, first, the necessities of controversy, and secondly, Occidental unfamiliarity with Oriental speech. As a result of the Greek Schism and of the Protestant Reformation it became a necessity of controversy to interpret this passage in some sense different from its obvious literal sense. Nearly all such devious interpretations have now been abandoned by most non-Catholic scholars of all schools, partly because they are shown by independent scholarship to be interpretations read arbitrarily into the text,—in other words, misinterpretations,—but chiefly because such scholars believe they have found another way, to be mentioned below, out of the dilemma. Occidental unfamiliarity with Oriental modes of speech has largely been cleared up through the research of the last century. Probably most rationalists themselves would today agree that the manner of expression used by our Lord would convey his meaning much more clearly and impressively to his Oriental hearers than would the driest legal formulas which we Occidentals would be inclined to use in such circumstances.

In fact, discussion over the text has largely shifted its very basis, to that of challenging the genuinity of the text itself. The Catholic interpretation has won out almost all along the line. The average rational critic today admits very frankly that the text means about what Catholic scholars hold it means, but, they say, the passage must be a later interpolation into the Gospel or else it does not record exactly what Christ said. Into this technical controversy it is hardly our place to go. References are given in the bibliography at the end of the chapter for those who may be interested in the problem. We may merely present two or three of the more outstanding facts that go to show the authenticity and historical reliability of the passage.

First, the text as it stands is in all the manuscripts and versions that we possess. Secondly, the phraseology and imagery of our Lord's words are very distinctly Palestinian and Jewish, and just as distinctly redolent of the Jewish environment in which He lived. Had this passage been invented and interpolated at a later date when the center of Christianity had shifted to Rome or other urban centers of the Greco-Roman world, it seems extremely odd that it should be so saturated with such characteristic Aramaic phraseology and Jewish imagery. For instance, the play on the word "rock," so clear in the current Aramaic, is largely lost both in Greek and in Latin, as it is in our own English. Thirdly, the whole text fits in perfectly with its context. There is no break, no disharmony, no conflict whatsoever. For these and for other reasons we may look forward to the day when the present airy and untenable theory of later interpolation will be abandoned just as the former prevalent theory of the meaning thereof has been abandoned. The present hypothesis, so at variance with the facts, will certainly be given up so soon as any new plausible substitute can be invented that will leave a loophole from which to escape the conclusions that Catholic scholarship draws from it.

All things considered, the historical genuineness of the text rests on the same evidence on which the genuineness of the rest of the gospel of St. Matthew rests. And the historic validity of the first gospel taken as a whole is generally admitted even by rationalist scholars. There is no compelling, or even reasonable, ground for taking exception to a passage like the present that has every earmark of authenticity.

> A summary of the massive and overwhelming evidence for the authenticity and historic reliability of the Gospels, including Matthew, will be given in a later chapter of the present volume.

The authenticity or historical genuinity of the passage would never have been called into question by anyone were not so much at stake. When Adolf Harnack raised the point of genuineness about fifty years ago, he claimed that the text had been interpolated during the second century at Rome to support the claims of the Bishop of Rome. The more recent rationalistic critics, Jackson and Lake, discard Harnack's thesis as out of harmony with the facts and "venture the hypothesis," to use their own expression, that the text originated at Antioch, though they frankly admit that the hypothesis "cannot be demonstrated." In point of fact both the Roman and the Antiochene hypotheses rest, not on any concrete facts, but on the airiest of conjectures and surmises, and, if we can judge from the past at all, will be abandoned the moment any alternative hypothesis may be excogitated that may appear to provide an escape from the obvious implications of the text.

Adolf Harnack, the ablest modern leader of rationalist New Testament criticism, in defending the historic value of the Acts of the Apostles wrote some years ago of his rationalist confrères and some of their theories in the following words:

> "The critics sometimes have posed as the sublime 'psychologist,' sometimes have wrapped themselves in the gown of the prosecuting barrister, at one time patronising or censuring, at another time accusing and tearing the author [of the Acts of the Apostles] in pieces. With their dry logic and with intolerable pedantry they have forced their way into the work, and by doing this have caused quite as much mischief as by the columns of ingenious but fanciful theories which they have directed against it" (Luke the Physician, pp. 122-23).

Elsewhere in the same study, he uses equally forceful language on the same subject:

> "So quickly does criticism forget its true function, with such bigoted obstinacy does it cling to its hypotheses. . . . Even criticism has for generations its freaks and fancies" (p. 7).

A Catholic scholar would hesitate to use such strong language, lest he should be suspected of emotional and religious bias. It is not, however, either unfair or uncharitable to remark that there is today probably no branch of accredited science in which eccentric and unsubstantial conjectures and hypotheses find such credence and acceptance as they do in the field of biblical criticism. Conjectures and hypotheses so airy and extravagant would never see the light of day in most other sciences, or, if they did, their creators and sponsors would lose professional status. The reason for this strange situation is probably the one we have before suggested.

In most sciences, there is less at stake. Here, however, the central claims of Christianity and of the Catholic Church upon the human conscience are at stake. The writer would be inclined to think that a Catholic trained in the exact methods of any modern natural or social science would find his faith distinctly confirmed by reviewing in the light of his own training the unending artificial and mutually contradictory hypotheses that are so large a proportion of the technical output of the "higher criticism." But let us return to our main problem.

The key passage which we have been discussing does not stand alone. This official "birth record" is paralleled and corroborated by other independent passages, two of which we shall touch upon briefly. Incidentally such independent parallels are important confirmations not only of the meaning, but also of the genuinity of the basic passage.

At the Last Supper our Lord said to St. Peter: "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and thou, being once converted, confirm thy brethren" (Lk. xxii. 31-32). There is—strange to say!—no controversy on any side regarding the genuinity of this particular passage. Along its general lines it follows the earlier commission of the keys and the rock. We have reference to the same *unavailing opposition* on the part of Satan or the gates of hell, the same note of *steadfastness,* the same conception of *confirming* the others, or, to render the Greek more literally, of *establishing solidly* or *supporting,* that is implied in making Peter the solid foundation and supporting rock for His Church.

The other passage to which reference has just been made is our Lord's charge to Peter after His resurrection. Three times He repeated to him: "Feed my lambs. . . . Feed my lambs. . . . Feed my sheep" (Jn. xxi. 15-17). In the original Greek, the word translated in our English by "feed," means in the first and third cases "provide with food," but, in the second, the comprehensive idea, "tend, look after, shepherd in all respects."

Here again we have a typical Jewish expression, the full force of which is lost a little in our English. The Jews came originally from a herding people, part of the great nomadic herding culture that stretches over the desert, steppe and arid belt that runs almost continuously from the Gobi Desert in China to the western end of the Sahara. The metaphor of shepherding, which reflects this cultural background, is one of the most common ones in Jewish usage to signify authority, headship and supreme ruling power. Even outside of Jewish circles, we find pagan writers like Homer referring to kings as the shepherds of their people.

The expression is used commonly in the Old Testament in the same sense. To give just one example, Ezechiel (xxxvii. 24) puts the following words in God's mouth regarding King David: "My servant David shall be king over them, and they shall have one shepherd." That the passage from St. John means the conferring of supreme authority upon St. Peter is now commonly recognized by liberals and rationalists themselves, such as Harnack, Heitmüller, Bauer, and Loisy, although, as we should expect, some Protestant commentators will not grant this. We may remark in passing that while shepherding in rural sections of our own civilization appears to city-dwellers as a very easy, mild and peaceful sort of life, shepherding or herding, as it is known historically, and for that matter as practised on our own American frontier and in our own herding areas, is a strenuous occupation calling for a high degree of endurance, courage and ability. However, that is another story.

The Catholic position is that Christ, the invisible head of the Church, appointed Peter the visible head in His place. In other words, He appointed Peter His vice-gerent, His vicar. The evidence for this commission and appointment has just been given. Additional light is thrown upon it by the extremely significant fact that three of the striking expressions our Lord used in the commission given thrice to St. Peter are used in the New Testament regarding Christ Himself. These three expressions are: the rock or foundation; the bearer of the keys; and the shepherd.

The rock or foundation. Christ is the stone, the rock, the foundation on which the Church is built.

"The stone which the builders rejected, the same is become the head of the corner" (Mt. xxi. 42; Acts iv. 11; I Pet. ii. 7). He is the rock, the cornerstone on and around which the edifice of the Church is built. St. Paul refers to our Lord in similar terms as the rock and foundation. "For other foundation no man can lay, but that which is laid; which is Christ Jesus" (I Cor. iii. 11). "All in Moses were baptized, in the cloud, and in the sea: and did all eat the same spiritual food, and all drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ)" (I Cor. x. 2-4).

The bearer of the keys. St. John in the Apocalypse twice refers to Christ as the bearer of the keys. "I am the first and the last, and alive, and was dead, and behold I am living for ever and ever, and have the keys of death and of hell" (Apoc. i. 17-18). "These things saith the Holy One and the true one, he that hath the key of David; he that openeth, and no man shutteth; shutteth, and no man openeth" (Apoc. iii. 7).

The shepherd. Our Lord's words in which He refers to Himself as the shepherd of the fold are so well known that they need hardly be quoted. "I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (Jn. x. 14-16; cf. I Pet. ii. 25; v. 1-5).

To put it briefly, Christ the rock and foundation, the bearer of the keys, the shepherd, in the commission given to Peter appointed him rock and foundation, bearer of the keys, and shepherd in His stead. In a word He appointed him His vicar, which is precisely the heart of Catholic teaching. In so appointing him He might conceivably have used dry, technical, legalistic phrases. But no language however dry, technical and legalistic could be clearer than the language He used, not once but repeatedly and on different occasions, not in one isolated phrase but in a long and varied accumulation of idiomatic expressions and vividly clear figures and metaphors.

The rest of the story can be told briefly. That St. Peter came to Rome, was its first bishop, and died a martyr there are matters attested by our historical and archeological sources with all reasonable clearness. The earliest of these sources is no other than St. Peter himself: "The church that is in Babylon . . . saluteth you" (I Pet. v. 13). The reference to Rome under the name of Babylon is unmistakable. Babylon itself had at that time long been in ruins. "Babylon" was the currently used term for Rome (Apoc. xiv. 8; xvi. 19; xvii. 5; xviii. 2, 10), as common and familiar as our use of "Gotham" for New York City, or of "The Hub" for Boston. A long series of authentic historical documents from Pope Clement's letter of 96 A. D. through the early and late second century constitute an unbroken series of testimonies. And in all these sources there is not a single fact in contradiction.

That the Popes of the twentieth century, the bishops of Rome, are the successors of St. Peter rests equally on an unbroken series of documentary sources going back to the beginning. It is a claim that was never disputed, even by the many able, resourceful and powerful heresiarchs who in such numbers and so bitterly and so ingeniously attacked and challenged the Church of the first four centuries.

Let us sum up in a brief paragraph the gist of the preceding three chapters. A study of the Church as a fact in the world would itself reasonably lead to the conclusion that a suprahuman force works in and through her,—a force derived from Christ Himself, as suggested by the striking parallels existing between Christ and the Church. A more direct approach, however, to the problem is through a review of the ample, historical documents. The historic fact and the historical documents lead independently to the same conclusion and so mutually confirm each other,—to the conclusion and interpretation given by the Church herself: I am what I am, because Christ who founded me speaks and works through me.

The educated Catholic today,—and the uneducated one, too, for that matter,—lives daily in an environment deeply colored with agnosticism, doubt and denial. The faith of the Catholic world holds fast, but this environment undoubtedly raises real problems for many Catholics. Some few even lose their faith. Such rarely become members of Protestant churches. If they lose their faith, they ordinarily become agnostics or rationalists. Tenure of faith depends in the main not on "proofs," but on grace. If faith be weakened or lost, this happens usually as a result of neglect of prayer or of conflict between faith and habits. The best safeguard of one's faith is not rational investigation into the grounds thereof, but fidelity to prayer and moral ideals. Yet a grasp of the rational grounds of faith helps somewhat. It provides some support at least in one of our most practical problems as Catholics, namely, the tenure of the faith of our fathers.

In outlining, very cursorily and roughly as we must do under our limitations of space and time, the rational evidence for our faith in the divine origin of the Church, much that has demonstrative value has to be omitted. But even if it were possible to put in everything, we all recognize that the evidences for our faith are not of the absolute order we find in evidences for mathematical conclusions or for the simpler facts of personal observation and experiment. Historical proofs,—and the grounds of our faith in the divine foundation of the Church are drawn mainly from the historical field,—rarely are so. A clever writer a century ago made out a fair case for the thesis that Napoleon Bonaparte was not an historical personage but a mythical sun-god! Historical evidence whether in secular or in religious history is evidence that carries reasonable to firm conviction and provides reasonable to firm security in drawing conclusions. Beyond this historical science does not claim to go. Reason gives us firm ground for faith. That is all we ask of reason. God's grace must do the rest.

A college student may forget most of his high-school geometry. He remembers clearly that the square of the hypothenuse of a triangle is equal to the sum of the squares of the other two sides. He retains the conclusion in memory. He recalls in a somewhat hazy way the broad lines of demonstration. But the details of the demonstration have passed out of his head, and to reconstruct them he would have to return to his textbook of geometry. But the memory of having once studied and reviewed these proofs serves him still as a support to his geometric faith.

In somewhat similar fashion the details of the demonstration of the divine mission of the Church will no doubt pass out of the memory of the average lay Catholic college student as the months and years course by after monthly tests, mid-years and finals are—pleasant memories! Perhaps, however, the broad lines of the demonstration may stick and be of some help, in discussing amicably such problems with his non-Catholic friends or in defending his faith against less friendly attacks. But even if not only the details but the main lines themselves are erased from memory by the hand of time, at least the remembrance of having once gone through the evidence may serve as a support to faith in the decades to come. These are the purposes of including in the present Course a summary review of the more important evidence for the faith that is in us.

QUESTIONS FOR DISCUSSION

1. What is the meaning of the expression "Thy kingdom come" as used in the "Our Father"? This question is not as easy as it looks. (Cf. Cath. Encycl., "Kingdom of God," by Hugh Pope.)

2. Outline the career of St. Peter. (Cf. ibid., "Peter, Saint," by J. P. Kirsch.) How does he in his personal character agree and contrast with St. Paul? With St. John?

REFERENCES FOR READING

a. General.—The evidences for the Church and for the Primacy are treated in scores of sources. The following are among the best more recent non-technical works and studies: articles "Church, The," and "Pope" by Joyce, and "Peter, Saint," by Kirsch, in Cath. Encycl., with extensive bibliographies; Robison, Christ's Masterpiece; Berry, Church of Christ; Adam, Spirit of Catholicism, 81-96,—excellent; Hugh Pope, in Lattey, The Papacy. On the conservative and progressive movements in the primitive Church, see art., "Judaizers," by Bechtel, in Cath. Encycl., and on the significance of the progressive victory, Kurth, Church at Turning Points of History, 25-40. Good short studies of the genuinity of the "Thou art Peter" text may be found in: Batiffol, Primitive Catholicism, 75-96,—the best in English; Adam, Spirit of Catholicism, 87-90; but unfortunately no thorough study is available in English. For such thorough study see de la Brière, Papauté, i, La primauté, in Dict. apol. de la foi catholique, iii, 1339-1358.

b. *"Out of the Church, no Salvation."*—For an understanding of this much misunderstood principle, see: Adam, Spirit of Catholicism, 159-175,—best statement; Knox, Belief of Catholics, 232-43,—very good; Mathew, Ecclesia, 146-50,—good.

c. *Faith and Reason.*—On the relation between our personal faith and the rational evidences for our faith,—as touched upon at end of chapter,—see Smith, Faith and Revealed Truth, ch. iv-v, 25-63,—not easy reading, but an excellent treatment of a pretty "deep" subject.

CHAPTER XVI

OUR SEPARATED BRETHREN

Catholic college students bring up a great many questions regarding the Protestant and Orthodox Eastern Churches. A good many of these questions are of the purely theoretical or informational order, and so fall to a certain extent outside the scope of the present volume. Many of them, however, are more practical, at least to the extent that exact knowledge helps give a better understanding of the position of non-Catholics with whom we American Catholics are in continual daily association and with whom we not infrequently discuss in a friendly manner religious problems.

It is the purpose of the present chapter to give an answer to the more common of these questions. It is not our intention to attack adherents of either the Protestant or the Greek Churches. Attack rarely, if ever, does good to anyone. Our very religion calls for charity, even where we in conscience must differ profoundly in faith. As Catholics, we wish that all not of the Catholic faith were gathered into the one fold under one shepherd. Charity, again, impels us to desire to share with those outside the faith the benefits and blessings we enjoy in it. To use our common colloquialism, we feel that in our Catholic faith we have a good thing, and we should like to share it with others. This is one of the motives that lie back of Catholic missionary endeavors, whether in homeland or in foreign fields.

Most college student discussions regarding non-Catholics seem to refer to the Protestant and Greek Orthodox Churches. Only an occasional one has to do with the non-Christian religions of the world. Our chief attention in the present chapter will therefore be given to the Protestant and the Orthodox Eastern Churches.

Orthodox Eastern Churches

The official title of the great majority of Oriental Churches not in communion with the Roman Catholic Church is "The Holy Orthodox Catholic Apostolic Eastern Church." Occasionally Occidental writers refer to the Eastern Church as the Greek Schismatic Church. Inasmuch, however, as this title is offensive to our Oriental brethren, it seems a matter of courtesy to avoid its use. We shall here employ the terms "Greek Orthodox Church" and "Orthodox Eastern Church."

In current language we use the singular form, Orthodox Eastern Church, but the plural form would be more exact. While as regards faith and discipline a fundamental uniformity prevails among the Orthodox Eastern Christians, the whole body is divided into a number of groups or churches, most of which are as independent from all others as is, for instance, the Lutheran Church from the Methodist or the Presbyterian. These divisions run mostly along national or political lines. Prior to 1914 there were thirteen more or less independent Orthodox Eastern Churches, or, according to other calculations, sixteen or seventeen. Since the war, as a result of important shifts of national and political boundaries, there have been some changes in this division.

While we commonly speak of the Orthodox Eastern Churches as the Greek Church, in reality the Greek or Greek-speaking section represents less than a tenth of the total population of the Orthodox Church or Churches. The Greeks are, for instance, vastly outnumbered by the Russian Orthodox. The latter represent about three-fourths of the total Orthodox Eastern membership, and, as an autonomous national body, are quite independent of the Greek patriarchs. The numerous Rumanian, Bulgarian and Jugo-Slavic Oriental Eastern Catholics are again quite independent, as administrative bodies, of the Greek and Russian divisions. The membership of nearly all of the various independent Orthodox Churches is represented in greater or lesser number in our own American cities, particularly in our great industrial belt.

In nearly all the territories of the respective Orthodox Eastern Churches there are numbers of Eastern Catholics in communion with the Pope. These are called Uniats. They are just as truly members of the Roman Catholic Church as are the Catholics of Europe or of America. They have their own liturgies, differing superficially from our Latin liturgy, but, of course, identical so far as the essentials of the Mass and of the Sacraments are concerned. The Uniats also differ from the Western or "Latin" Roman Catholics in some points of discipline. The most outstanding of these disciplinary differences is that the Uniats permit the marriage of priests, with however some minor limitations. The law of celibacy is of course a matter of ecclesiastical legislation, not of divine law. It has never prevailed among Oriental Catholics in communion with the Roman See, nor, in deference to the long-established Oriental custom, is there any desire or movement on the part of Western Church to insist upon celibacy among the Oriental Uniats. A great many of the Oriental Uniat clergy observe celibacy voluntarily, as among, for instance, the Syrian, Armenian and Coptic Uniat groups, but there is no universal Church law requiring them to do so. Let us return now to the Orthodox Eastern Churches proper.

So far as faith and belief are concerned, the Orthodox Eastern Churches accept pretty nearly everything in the Catholic Creed, except the Immaculate Conception and the primacy and infallibility of the Pope. The Eastern Churches believe in the doctrine of infallibility, but consider that it attaches to the

Church as such, and not to the Pope. The Orthodox Eastern priests and bishops are validly ordained and consecrated. When, for instance, they say Mass or confer the sacraments of Confirmation or Holy Orders, they do so validly. In celebrating Mass and giving Communion they use leavened bread in place of the unleavened bread used by us. In general, while priests and deacons may wed before ordination, they may not do so after they are ordained. Nor ordinarily are they allowed to contract a second marriage, if the first wife dies. In addition, the married Greek and Russian clergy are not eligible for election as bishops.

The Orthodox Eastern Churches had their first origin in a split from the Catholic Church, coming to a head under Photius, the patriarch of Constantinople, in the middle of the ninth century, then patched up, but becoming final just about two hundred years later, in the middle of the eleventh century, or to be more precise, in the year 1054, under the patriarch Michael Caerularius. The real causes of the separation were personal, political, and cultural rather than theological. There was no other deep reason for the separation. There were no profound differences in belief. It is one of the great tragedies of Christian history that the separation should have occurred. The religious differences insisted upon at the time were of quite a minor nature, only one of them having any theological significance, the alleged addition of the "filioque" to the Creed. The other differences were purely matters of discipline and liturgy, such as celibacy of the clergy, baptism by infusion, fasting on Saturday. There was no desire on the part of the Popes in the Latin Church to have the Greeks change their immemorial disciplinary and liturgical customs. These differences were stressed in reality for political purposes and as appeals to the popular mind. The real reasons were personal, political and secular.

Even today there should be no great chasm of faith to bridge, so far as prospective reunion is concerned. The early Greek Fathers and theologians themselves admitted the primacy of the Pope, and implicitly at least even the Immaculate Conception. The return of the Greek Eastern Churches to the one fold and one shepherd would involve no sharp break with their own past. Most of the Orthodox Eastern Churches, notably the Greek and Russian, have been the victims of centuries of oppressive governmental control and interference, which, however, they have in the main accepted without protest, or even willingly and as a matter of course. Such national political control, accentuated by intense local racial and national loyalties and hatreds, and an equally intense feeling against the West in general and Rome in particular, are perhaps the greatest obstacles to reunion. Were it not for these secular and human causes, reunion would be a very simple step. The prognosis for such reunion, while not without hope, nevertheless looks far from bright, at least for the immediate future.

What the future of the Orthodox Eastern Churches will be, once they are submitted to the grueling test of industrialism on the one hand and of scientific rationalism on the other, cannot be foreseen. The probabilities seem to be that they will follow a course not unlike the one being followed at present by contemporary Protestantism.

> In addition to the Orthodox Eastern Churches that date back to the split of the ninth and eleventh centuries, there are several Eastern Churches of much earlier independent origin. These are: The Nestorians, chiefly in the highlands west of Lake Urumiah; the several Monophysite groups,—of Egypt, Abyssinia, Syria, Armenia, and the Malabar coast of Southern India. The Abyssinian Church, practically cut off for centuries by the Moslem conquests from contact with the rest of Christendom, represents a pathetic partial retrogression toward paganism of a very barbarous and primitive type. Its history, fortunes, and present status represent one of the most significant and tragic chapters in Christian history.

Protestant Churches

The term Protestantism is a very inclusive one. A few groups, particularly the High Episcopalian group, tend not to use the word. However it is rarely looked upon as in any way offensive, and it is the only current term we have to denote the various Christian groups that broke away from the

Catholic Church at the time of the Reformation. It is this term therefore that we use.

Anyone living in the United States is familiar with the fact that Protestantism is broken up into many scores of separate churches. There are between one-hundred-and-fifty and two-hundred independent groups in the United States alone. Generally speaking, these churches fall into three great historical divisions, each in the beginning with a somewhat independent origin, although all three were historically part of the one great movement known in history as the Protestant Reformation.

The first of these groups goes back to Luther himself and embraces in the main the Lutheran churches of Germany and the Scandinavian countries. The movement started by Luther dates back to 1517. The second of the great divisions, the Calvinist, largely embraces the Swiss, French, Dutch [Dutch Reformed], and Scotch [Presbyterian] groups in the main and dates back to 1536 when Calvin published his "Institutes of the Christian Religion." The third large group, the Anglican, goes back to Henry VIII and to Elizabeth and the decades between the thirties and sixties of the sixteenth century. Our contemporary Methodists and Congregationalists, and, in large measure, Baptists are historic offshoots from Anglicanism. Recent religions like Christian Science can hardly be grouped with Protestantism. They might more properly to be called post-Protestant. Christian

Science represents a religious embodiment of the modern secular psychotherapeutic movement.

It is very difficult if not impossible to summarize the prevalent beliefs of the Protestant Churches today taken as a whole. These beliefs have very largely departed from the two great historical bases of Protestantism, namely, justification by faith, and private judgment in interpretation of the Bible. So far as tenets are concerned we find among the various denominations every range of belief from the Ritualist or Anglo-Catholic section of the Anglican or Episcopalian Church that believes in the Mass and in the seven Sacraments, down through the Evangelical Churches that discard the Mass and most at least of the Sacraments, though holding more or less to the belief in divinity of Christ and in the inspiration of the Bible, all the way to the extreme liberal or modernist view, found scattered in most churches, that rejects completely the divinity of Christ and the inspiration of the Bible and not infrequently holds a conception of God that is at most pantheistic, if not close to or identical with agnosticism proper.

In some senses much more important than the triple historical division of which we have spoken or the division into the tens and scores of denominations, is the present rapidly crystalizing division into Modernist and Fundamentalist. This division cuts in greater or lesser measure across all the other divisions, and the two types, Modernist and Fundamentalist, are apt to be found in any denomination and, in fact, in any parish or congregation within the denomination. It is a division that holds true not only for the lay membership but as well for the ministry.

In general the Fundamentalist represents the conservative Protestant faith that holds in some measure at least to traditional Christian doctrines regarding the divinity of Christ, the inspiration of the Bible, and the future life of reward or punishment in accordance with moral conduct here below. The Fundamentalist viewpoint is perhaps better known to the American public from its tendency to interpret very literally the sections of the Old Testament that touch upon scientific subjects, but this is only one indication of the the Fundamentalists' general conservatism.

The early leaders of the Reformation were unwilling to admit the authority of the Catholic Church, but were equally unwilling to give up all authority. Thus they "had no alternative," as one Protestant apologist (J. P. Lilley, Principles of Protestantism, p. 223) quite frankly puts it, "but to assert the supremacy of Scripture." But it was soon realized by them that the ordinary reader was unable unassisted to understand and interpret aright the Bible. Thus an auxiliary theory came into vogue, namely, that the individual reader of the Bible is assisted and enlightened by the Holy Spirit to interpret the Bible correctly, so far at least as essentials are concerned. This is, or, perhaps it would be more correct to say, was, the basic theory more or less common to the Lutheran, Calvinist, Low Episcopalian, and Evangelical Churches in general.

The theory broke down before the now well-recognized fact of the radical diversities of belief, even in essentials. Partly in recognition of this basic difficulty, still more however as a result of the inroads of rationalism, the prevalent tendency in the powerful and seemingly growing Modernist or liberal wing of contemporary Protestantism is to deny divine or final authority to the Bible as such, and to fall back on reason alone, unaided by revelation at all, for the solution of the moral and religious problems of life. A very considerable proportion of the Modernist group can with difficulty be distinguished from outright rationalists, or, to be a little more exact, from rationalists tinged with Christian sympathies.

The general drift of the last four centuries of Protestantism seems to be along the following line. The first step was to abandon the voice of the Church and to fall back on the authoritative voice of the Bible. The second change, beginning two centuries ago and coming rapidly to a head at present, is to abandon the authoritative voice of the Bible and to fall back on human reason alone. In other words the drift seems very definitely set toward rationalism.

This is very far from saying that Protestantism is dead. While there has been an alarming loss of membership and a widespread surrender, not only of the specific tenets of the Protestant faith, but even of the basic principle of acceptance of the Bible, nevertheless Protestantism is still a powerful living factor in the modern religious world and will undoubtedly remain so for many a day to come. What the ultimate issue will be, it would be unsafe to prophesy with any confidence.

One important movement within Protestantism is the drift toward the Catholic Church as represented, for instance, by the Ritualist or Anglo-Catholic section of Anglicanism. We can, however, see no indications of any immediate Protestant return on a large scale to the bark of Peter. In general the drift within the various Protestant communions is a perceptible one toward something akin to Unitarianism. The Modernist attitude would appear to be gaining rapidly in strength, and this probably means in the end rationalism. But the Fundamentalist group is very firmly entrenched and is putting forth strenuous efforts to maintain the essentials of traditional Protestantism. So far at least as the outsider can judge, it looks as if the Fundamentalists were engaged in a losing cause, although the battle will no doubt be a long-drawn-out one.

In the United States we as Catholics come into many relationships with our non-Catholic fellow-citizens. Many of these relationships are of a purely personal order. We meet and associate with non-Catholics in business and social life. It is inevitable that occasional misunderstandings, even grievous ones, should arise. It is not inevitable, theoretically speaking; it is so, humanly speaking. In all such relationships, both peaceful and friendly, and those that may not be as peaceful and friendly as most of us on both sides would like them to be, it is our part as Catholics to be level-headed, charitable, and fairminded.

We have to recognize that non-Catholics are often just as firm in their convictions as Catholics are. We cannot but regret that the whole story of misunderstanding born of ancient bitter controversy or still more frequently of ancient political and economic propaganda, still holds wide sway among a great many of our non-Catholic fellow-citizens. Whatever bit we can contribute, whether as individuals or as members of larger Catholic organizations, towards leveling the mountains of misunderstanding that have grown out of original molehills, is work worth doing, in the interests both of our common American citizenship and of the cause of truth and charity.

Occasionally, we must regretfully admit, Catholics who do not understand well the spirit of their own religion and who do not grasp the significance of the vast religious changes that are going on in our modern world, appear to give voice to a note of jubilation or triumph at what they consider the dissolution of Protestantism, and the emptying of the Protestant Churches. This is neither good Catholicism nor common sense. The time is not coming, it is already here, when the destructive and often none-too-tolerant forces of anti-Christian rationalism are massed against Christian belief. We regret that our non-Catholic brethren have given up so much of that belief. On the other hand, we may well thank God that they have preserved in no small measure great sections of the faith of their fathers and of our fathers. Against the forces of worldliness and agnosticism, Protestant and Catholic are natural friendly allies. Perhaps in the decades that lie ahead, a reunion, a healing of the century-long breach, may come. If it is to come, it will more likely come, not through controversy, nor through battles of words and ideas, nor even through friendly explanation, but through the gigantic task undertaken, by both Protestants and Catholics if not jointly, at least each from their separate angle, of winning out against the serried armies of anti-religion.

QUESTIONS FOR DISCUSSION

1. The Catholic Church recognizes as valid the orders of priests of the Orthodox Eastern Churches, but does not recognize the validity of Anglican orders. What is her reason for drawing this distinction? (Cf. Cath. Encycl., or, Conway, Question Box, s. v.)

2. What were the chief causes that led to the Protestant Reformation? (Cf. Cath. Encycl., "Reformation, The," by J. P. Kirsch.)

3. Look up Mt. v. 38-47. What precisely did Christ mean? Are we expected to take seriously what he means here? What bearing has this meaning on the relationship between Catholics and Protestants in America?

4. Religious discussion appears to be shifting in part from the doctrinal to the moral teaching of Christianity. Have you noted in our current American life any illustrations of this shift?

5. A man's creed almost inevitably molds his moral code in greater or lesser measure. With the changes in creed ushered in by the Protestant Reformation, what changes came about in the moral code of those affiliated with Protestantism? What changes in domestic or family ethics? In economic ethics? (Cf. R. H. Tawney, Religion and the Rise of Capitalism, Harcourt, New York, 1926.) In political ethics? In the ethics of recreation and amusements? In other ethical fields?

REFERENCES FOR READING

Ample material may be found in the various articles in the Cath. Encycl., such as, "Greek Church," "Eastern Churches," "Anglicanism," "Calvin, John," "Calvinism," "Luther, Martin," "Lutheranism," "Baptists," "Congregationalism," "Presbyterianism," "Methodism," etc. More briefly and popularly in New Catholic Dictionary, s. vv. Duchesne, Churches Separated from Rome, treats chiefly historical aspects of Greek Schism, with significant chapter (iii) on reply of Greek patriarch to Leo XIII's advances for reunion. Benson's Non-Catholic Denominations gives good insight into the various Protestant groups of England. On Anglican orders, see s. v. in Cath. Encycl.

CHAPTER XVII

THE STRUCTURE OF THE CHURCH

The higher we ascend in the scale of living beings the more complex becomes the organism, and so much the more efficient. Compare, for instance, the amoeba with the human body. In a measure, the same rule holds true for social organisms. Witness, for instance, the simple organization of the boys' gang as compared with the complex organization of our Federal government. The organization of a great international society like that of the Catholic Church is of necessity complex. Along its main lines, however, this organization is relatively very simple.

General Lines of Organization

The main territorial units or divisions of the Church are parishes and dioceses. Each parish is responsible to the head of the diocese, and each diocese is ordinarily responsible directly to the head of the Church. A number of contiguous parishes that may range from a half a dozen to hundreds are grouped together in a diocese. There are about a thousand dioceses in the whole world.

A province is a group made up of a small number of dioceses. There are fifteen provinces in the

United States. In most parts of the world, particularly in the United States, the provincial division is not of great practical importance. In each of our fifteen provinces there is an archdiocese,—usually the oldest of the dioceses within the province,—which is presided over by an archbishop. The other dioceses of the province are ordinarily known as suffragan sees. The cardinal or archbishop at the head of the archdiocese has practically no authority over the bishops of the suffragan sees of the province. Each diocese or archdiocese is a quite independent unit responsible directly to headquarters at Rome. It may be added too that there is no official head of the Catholic Church in the United States, with jurisdiction over all the American dioceses.

Many missionary areas are organized into what are called vicariates apostolic or prefectures apostolic. These are usually, but not always, in charge of a bishop. The vicariate or prefecture apostolic is very much like a diocese, but is organized a little differently, a little more loosely so to speak, in view of the conditions commonly prevalent in missionary areas.

Territorially, therefore, the whole world is covered by this parochial and diocesan network. Each parish is a part of and responsible directly to the head of the diocese, and ordinarily each diocese is responsible directly to headquarters at Rome. Each parish within a diocese is quite independent of every other parish and has very considerable leeway for initiative and local self-government. Likewise, each diocese is quite independent of every other diocese and has similar wide leeway, although, of course, responsible ultimately to the Pope.

Viewed from the standpoint of personnel, the chief division of the Catholic body is into laity, religious, priests, bishops, and the Pope. Of the Pope and of the central organization of the Church at Rome, we shall treat in the following chapter. Our attention in the present chapter will be given to the laity, the religious, the priesthood, and the episcopate. We shall first give a rapid survey of the whole field, and shall then deal in a little more detail with questions concerning, specifically the laity, parish priests, and religious orders.

All baptized Catholics are full members of the Catholic Church, regardless of age, sex, nationality, race, or social or economic class. All have the same rights and privileges consequent upon membership in the Church Militant and in the Communion of Saints. For distinguished service rendered to the Catholic cause, decorations and titles are sometimes conferred upon laymen and lay women. These correspond in a general way to honorary degrees conferred by academic institutions, or to other honors and titles conferred by governments, armies and navies, or private societies and organizations.

Most priests are attached to a parish and are engaged in parochial work. A minority, however, give their time to teaching, administration of charities, or other tasks of a non-parochial nature. Larger parishes have in addition to the pastor or rector of the parish, one or more assistant priests, in accordance with the needs of the respective parishes. For outstanding service in parochial or other capacities, the title of monsignor may be conferred. This carries with it no special authority or jurisdiction. It gives the privilege of wearing the purple, and, in some cases, of using other insignia. Like papal decorations, the monsignorship is comparable to an honorary academic degree.

Each diocese is in charge of a bishop. The bishop of a diocese is commonly called the ordinary of the diocese. In a large diocese he may be assisted by an auxiliary or coadjutor bishop. A coadjutor bishop is one that succeeds automatically to the headship of the diocese on the death of the actual bishop. An auxiliary bishop has not the right of succession. Titular bishops have the power of conferring the Sacraments of Confirmation and Holy Orders, but have no authority in the extinct see from which their title is taken.

The College of Cardinals constitutes the official senate and advisory committee of the Pope and assists in the administration of the Church. At present, to become a cardinal one must have received ordination to the priesthood (Can. 232). Originally the cardinals were an advisory council made up chiefly of bishops, priests, and laity of the local diocese of Rome. Later they developed into a body whose functions are advisory and administrative for the whole world. They may be compared in a general way with the members of the cabinet, the judges of the Supreme Court, and the heads of the important commissions in our own Federal government. One of their most important responsibilities is that of electing the Pope.

The College of Cardinals is by Canon Law limited in number to seventy (Can. 231). Since the primary function of the College of Cardinals is to assist the Holy Father in an advisory and administrative capacity, a large number of the cardinals are resident in or near Rome. Some, however, are resident in various sections of the Catholic world. At present writing (1930), in the United States we have four cardinals. This would be about our proportional number of the seventy cardinals, given our American Catholic population as compared with the total Catholic population of the world.

Lest we forget, the following three paragraphs on titles of address are given for the information of students and for reference. In conversation and personal association, the ordinary forms of address are as follows: for a priest, "Father"; for a priest who is also a monsignor, "Monsignor"; for a priest who is a D.D. or a Ph.D., either "Father" or "Doctor," most "Doctors" preferring the title "Father"; for a bishop or archbishop, "Your Excellency," or informally "Bishop" or "Archbishop"; for a cardinal, "Your Eminence"; for the Apostolic Delegate, "Your Excellency"; for the Pope, "Your Holiness."

Correct form in addressing envelopes is as follows: to a priest, "Rev. N.... N...."; to a monsignor, "Rt. Rev. Msgr. N.... N....," not "Mgr."; to a bishop, "Most Rev. N.... N...., D.D."; to an archbishop, "Most Rev. N.... N...., D.D."; to a cardinal, "To His Eminence, N.... Cardinal N....." Some consider it better form to prefix the definite article "The" to "Reverend," "Right Reverend" and "Most Reverend," and to write out in full the words "Reverend," "Right," and "Monsignor," instead of abbreviating them; but the abbreviations are not breaches of form and are very commonly used.

The forms of address within the letter are as follows: to a priest, "Dear Father" or "Dear Father N...."; to a monsignor, "Dear Monsignor"; to a bishop, "Your Excellency"; to an archbishop, "Your Excellency"; to a cardinal, "Your Eminence"; to the Apostolic Delegate, "Your Excellency"; to the Pope, "Your Holiness."

The Laity

The rights and duties of the Catholic laity have been dealt with in previous chapters (II-III, V, VIII). In a measure, these rights and duties correspond to the benefits and burdens respectively of membership in the Catholic Church. Sufficient attention has been given to duties in these previous chapters. In the present section we shall add a few more data, by way of re-emphasis, on the question of lay rights, and shall then devote the remainder of the section to the question of lay opportunities for initiative, leadership and active cooperation in the work of the Church.

The laity have a strict right to admission to the ranks of the clergy and religious, provided, of course, they comply with the requisite conditions. In other words, there are no hereditary bars to office in the Catholic Church. Entrance to its highest honors, if they are to be called honors rather than burdens, is open to every Catholic who is qualified. In this most fundamental sense there is no more democratic organization in the world than the Catholic Church.

The laity, moreover, have a strict canonical right to the spiritual benefits and privileges of the Church, such as the Sacraments, Mass and other forms of worship, the sacramentals, Christian burial, and to many other types of service from the clergy. The clergy in such matters are not free to grant or deny, but are bound in strict justice and rigid obligation of conscience, to respect the rights of the laity and to give, up to the limit of their time, energy and ability, spiritual service in the way of the Sacraments, of counsel, and so forth.

Furthermore, wherever there is any question of seeming conflict, the canon law of the Church gives complete right of appeal to the laity, and provides simple and easy machinery and procedure for carrying out such appeal. In addition, while the responsibility for the ordinary administration of the Church is, by the provision of her Founder, on the shoulders of the clergy, active lay participation in the work of the Church is normally carried out in a large measure through diocesan and parochial advisory boards of the laity, through educational and charitable works founded and carried on by the laity, and through scores of other well-known methods, with some of which we shall deal in the following paragraphs on opportunities of lay leadership and initiative.

The burden of actual leadership in the Church falls to the lot of the clergy and religious, who are technically prepared for the work, who are devoting their full time to it, and who are giving their major thought and energy to the special problems and tasks of religion. This is what happens in any other large field of human endeavor. For instance, in our modern health work, while non-medical lay groups cooperate in progressive health movements, the bulk of the task falls on the medical profession who are technically trained to carry it on, who are working on a full-time basis and who are giving their major thought and energy to the promotion of human health through constructive, preventive, and curative measures.

Moreover, in the Catholic Church we have consistently to reckon with the common, or, we might say, the typical, Catholic tendency to carry on so much of its everyday work through religious communities. The question is frequently asked: Where are our Catholic lay leaders? The simplest and most obvious answer is: Catholic lay leaders in large numbers enter the priesthood, or found or join religious communities, where they can devote themselves on a full-time basis to the work to which they consecrate whatever abilities in the way of initiative and leadership they may possess.

Nevertheless even educated Catholics are frequently quite unaware of the vast field of opportunity for initiative and leadership that is open in the Catholic Church to the layman or laywoman who wishes to work for the cause and does not desire to enter either the priesthood or a religious order. A great many of our most important historical and contemporary Catholic movements hark back to the initiative and leadership of laymen or lay women, who were the first to see the actual problems, and who energetically set about meeting them either alone or else in association with other laymen or lay women.

An outstanding case of this kind,—illustrations could be multiplied indefinitely,—is that of Frédéric Ozanam, a French layman, a brilliant lawyer, author and historian, active particularly around the second quarter of the last century and pioneer inaugurator of two of the most important movements in the Catholic Church today. One of these movements, the better known one, took shape and permanence in the St. Vincent de Paul Society which within the last century since its foundation has spread over practically the whole world. Less well known, however, is Ozanam's great contribution towards the beginnings of modern Catholic social and economic action. The detailed application of Christian principles to the great economic changes wrought in our modern civilization through the Industrial Revolution is second to none in importance among the vast social problems that today confront the Catholic Church. Ozanam was among the first to take the initiative towards inaugurating this great modern Catholic movement, an initiative carried forward by Bishop von Ketteler and later given authoritative status by the great Encyclical of Leo XIII on the "Condition of Labor." Ozanam was only twenty when he laid the foundations of the St. Vincent de Paul Society. He died at the age of forty, in 1853. (Cf. Cath. Encycl. "Ozanam, A. F.".)

What do you know of the life and work of outstanding American Catholic lay leaders like: John Gilmary Shea, Joseph Dutton (whose retirement on account of age and infirmity at the age of 87 has just been announced in Associated Press dispatches of July, 1930), Thomas Mulry, —to mention just three? What other outstanding Catholic lay leaders do you know of, either in the United States or elsewhere, either living or deceased? What is the Laetare Medal? To what American Catholic laymen and laywomen has it been awarded, and for what distinguished services to the Catholic cause? (A list of the recipients may be found in the New Catholic Dictionary under "Laetare Medal," pp. 537-38). Who in your view are the most outstanding Catholic lay leaders in the United States today? What work are they doing? What opportunities for initiative are provided by the projects they are promoting?

What do you know about the following organizations: St. Vincent de Paul Society? The Christ Child Society? The National Conference of Catholic Charities? The

Catholic Medical Mission Board? The Guild of St. Apollonia? The Calvert Associates? The Georgia Laymen's League? The International Federation of Catholic Alumnae? The Catholic Association for International Peace? The Catholic Conference on Industrial Problems? Catholic Students' Spiritual Leadership Conventions? In how far has the founding of these organizations been due to lay initiative and leadership? In how far is the actual administration of these organizations actually in the hands of the laity? (Cf. Cath. Encycl., Supplement, "Catholic Actors' Guild," "Catholic Evidence Guild," "Catholic Laymen's Association," "Catholic Social Guild," etc.)

It is sometimes objected that lay cooperation in the work of a parish is not desired? Is there any truth in the statement? If so, would the well recognized fact that new ideas always have to fight their way to recognition be an element in this situation? Popes who have proposed new and progressive policies have commonly met with just as much passive resistance as have lay people, founders of new religious orders, or clerical inaugurators of new movements along any line. In how far does the same passive resistance or ultra-conservatism prevail in non-religious spheres, such as the political, the economic, and the scientific? What practical value has this resistant conservatism as making for orderly progress? In how far does it constitute a challenge to the man or woman,—lay, religious or clerical,—who has a new idea and wants to put it into practice in the field of Catholic endeavor?

Apart from opportunities calling for a more than usual degree of initiative and leadership, *what opportunities present themselves to the average layman or laywoman for active, constructive cooperation in the everyday activities of his or her parish or diocese?* Draw up a joint list from suggestions made by the individual members of the class. For which of these activities would a Catholic college graduate be especially equipped?

The charge is sometimes made by Catholic laymen and lay women that graduates of Catholic colleges do not take their fair share of lay leadership and cooperation in American Catholic life and activities? Is the charge true as it stands or is there any basis of fact for it? If you think there is any such basis, what in your view is the cause? How could it be remedied? A good deal of buncombe is heard at college commencements and on other sundry occasions of the relationship between Catholic college education and Catholic leadership. To what extent does such leadership depend on education?

Apropos of this last batch of questions, the following two statements from Catholic college students are submitted as written, for comments and suggestions. Only an occasional word in them has been changed in view purely of literary expression. The ideas and views set down are wholly the students' own.

1. A topic which has caused much discussion among pastors and parishioners and one which has great bearing on the success of the parish is that of the relation of a parishioner to his parish in regard to his duty to the welfare of the parish.

The welfare in this instance regards the acceptance of places on committees, acting as directors, belonging to church societies, and like activities which are part of parish life.

After careful consideration, I find it is neither a duty nor an obligation which rests on the parishioner to take part in such activities. When I am duty bound to do a thing I am bound by law. There is no law which states I must take part in these activities.

However, I do not say that responsibility does not rest upon the parishioner to better the parish as an organization. In order to bear this responsibility several elements must be taken into consideration. There is the time element, which is of great importance. Then there are elements like age, health, responsibility to others, ability, and several others. If the individual has free time and has the privilege—and in some instances, it is a privilege—of taking part in parish activities, he should do so without argument. It is fully realized that any method used by an individual in escaping an appointment is an injustice to the pastor and the fellow-parishioners. The parishioners have it largely in their power to make a parish a good one or a bad one.

In defence of the college graduate, I think he is falsely accused. I do not deny that he is reluctant to take part in parish organizations upon graduation. In the majority of cases, he has been away from home for several years and is not acquainted with the ways of the parish. Immediately upon his arrival in the parish, he is pointed out as a college graduate. If he does not act promptly and take part in parish organizations, he is branded as one not cooperating for the good of the parish.

When the graduate leaves college he is stepping into a new world—that of business. His time is taken up familiarizing himself with his new work. After this familiarity has grown —sometimes it may take years—he is far more generous with his time than are the rock-bottomed, criticizing parishioners who take it upon themselves to direct criticism at the college graduate. The parishioners are not alone in this criticism. Taking my own parish, for example, I venture to say that 65% of the workers are men who have graduated from college or who have at one time or other attended college. Merely because the man who has been out of college several years is not heralded as being a college man, those who did not attend college believe him to be one of their corps. In my own parish, the majority of organizations and committees are headed by college men.

2. The college man's duty to his parish would appear on cursory inspection to be the same as any other man's duty. He is a member of the parish, presumably in good standing, and it should be his wish to enter wholeheartedly into the activities and entertainments of his fellow-parishioners. But difficulties enter. He has grown away from the interests of the stay-at-homes, and he has gone through at least four years during which a sense of parish loyalty has not been fostered. He is unfamiliar with the intrigues and feuds of the others; he is unacquainted with parochial conditions; and these are obstacles not lightly to be passed over.

The college man will usually find that the parishioners, or the younger ones, at any rate, regard him with a little resentment tinged with envy. They expect him to be slightly superior in speech and actions, and, if he is so, the feeling usually proceeds not from any sense of snobbishness on his part but rather from the realization that he has little in common with the others. At all events, the young parishioners halfway expect him to preserve detachment: if he does, they are angry; and if he does not, they are disappointed, and will usually regard his approaches with suspicion. These conditions must be remembered in any cataloguing of the college man's duties to his parish.

If he is determined to take an active interest in the parish affairs he can slowly and tactfully ease himself into the hearts of his fellows. But if he is shy, or proud, it will not be unusual to find that a few rebuffs will cause him to withdraw from all activity, and to be an object of parochial scorn forever after. I think it is safe to say that very few college men are so determined as to worm their way past the forbidding frontiers. Parish activities are apt to be relatively tame and uninteresting after the major excitements of college, and it is only after parental urging that the young graduate can bring himself to feel any promptings of duty.

The Clergy

The clergy is recruited from the laity. To a very large extent the spiritual and intellectual level of the clergy depends upon and is determined by the spiritual and intellectual level of the laity. The ordinary process which leads to ordination begins with the recognition on the part of the young layman of his own vocation. The Church has no set system for choosing candidates for the clergy. The law of celibacy has automatically barred the method of selection through heredity, such as obtained in the political field for many centuries. Again the Church cannot and does not oblige any individual to be a candidate for ordination. On the contrary, both her spirit and her written legislation rigidly and strictly prohibit any kind of coercion.

If we may employ a parallel used previously, the raw material of the clergy is drawn from the laity through a process of volunteer candidacy. The Church is rather closely limited both by the levels prevalent among the Catholic laity and by the number of candidates who volunteer, or, to use the more common expression, by the number of vocations. The essential work of the Church has to go on. Parishes have to be manned with sufficient priests to care for souls, to provide divine services, to administer the Sacraments, to preach the word of God, and to look after the numberless daily tasks demanded of her by the eternal and temporal welfare of the teeming multitudes of Catholics throughout the world.

If the daily work of the Church were something that could be put off, or cut down, or let ride without grave harm to souls, if the spiritual and intellectual level of the volunteer raw material were always of the very highest, and if the number of candidates were well in excess of imperative demands, then the Church would be able to put into practice so rigid a selective process in choosing candidates for the priesthood, that she could be reasonably sure that all of them would be, if not perfect, at least as close to perfection as we can expect from human nature. This is all very well in theory, but the Church is not a theoretic institution. She is a living, energizing, active organization that must make decisions, carry on its work, and forge ahead. She cannot stop at crossroads and do nothing.

Actually, in her choice of candidates she must constantly compromise, not with principle, but with reality. The spiritual and intellectual level of candidates is ordinarily high, but is not in all cases of the highest, and the number of volunteers more commonly falls short of the number required to meet the most urgent demands for the care of souls. Such being the case, it is inevitable that we should find imperfections among the clergy. We are speaking here not of character failings. These were dealt with earlier. We are speaking more of matters of ability. Not all priests, for instance, are good preachers. But preaching is only one of the many tasks of the priest.

The ideal priest should be first of all, "another Christ," following literally in the footsteps of our Savior Himself and exemplifying spiritually the perfection of the Christian ideal. Besides meeting the spiritual requirements of the priesthood, the ideal priest should have a magnetic personality, a good presence, ease of manner, ability to preach forcefully and eloquently, the gift of executive and administrative leadership, business capacity of a high order, and about a dozen other major qualifications.

If the Church accepted as candidates for the priesthood only those who gave full promise and assurance of meeting with all these requirements on a one hundred per cent basis, she would soon find herself with priestless parishes. Briefly, she has to deal with the situation practically. She cannot humanly expect spiritual and intellectual perfection. She has to be satisfied with the maximum approach that is practical and feasible, considering on the one hand the urgent need of souls, and on the other hand the number and level of the available candidates.

Once the raw material, the candidates, are accepted provisionally, they pass through what may be called the manufacturing process of the seminary. Candidates who enter the preparatory seminary must ordinarily have completed the elementary grades. Entrants to the seminary proper must have completed the first two years of college or the equivalent thereof. During the first two years in the seminary the students pursue what may be called a two-year pre-theological course. Their studies during these first two years are largely in the linguistic, natural, and social sciences, and with particular emphasis upon philosophy. During these first two years, theology is hardly touched upon at all in the curriculum. The last four years of the seminary are devoted primarily to theological studies. This plan of requiring four years of college work before entering upon professional studies is being rapidly adopted in our American schools of law and medicine. The Church has been using it for over three hundred years. Through these means the Church endeavors to give its candidates the minimum of six years of advanced college and graduate work before ordination.

So far as spiritual training is concerned, seminary students have at least six years of it, carried out systematically and with great skill and ability. No educational system ever instils one hundred per cent of its ideal into one hundred per cent of its students. Nor does the Catholic seminary claim to do so. All things considered, however, we make bold to venture the statement that it would not be easy to improve substantially upon the spiritual training of the seminary system as it stands although of course no one would for a moment claim that it is perfect.

The laity have a right to demand high standards on the part of the clergy. That the Church herself leaves no stone unturned to produce such high standards, cannot be fairly challenged. All in all, we as Catholics have no apologies to make in the matter. On the other hand, it is a point of common sense to recognize that the clergy, being human and being recruited under the limitations we have just outlined, frequently fall short of the highest standards and ideals. The point that we should like to emphasize is this, that whatever credit is due the clergy is due likewise to the laity from whom they are recruited, and, vice versa, justly incurred blame should be shared by the laity from whom they come. There are no passengers on the bark of Peter. There are sailors and officers only. Both laity and clergy, both people and priests are dug from the same pit, share the labors and heats of the day, face the same hazards, weather the same storms, and help conjointly and cooperatively to bring the ship to the eternal port.

Catholic priests in the Latin Church are not permitted to marry. Catholic priests of the Uniat Oriental rites are allowed to marry and a great many of them do. The law of celibacy for the clergy is purely a matter of Church law. The Church could abolish it. Strictly speaking she could carry on her work, even though the clergy were permitted to marry. Actually, however, there is very little likelihood that the present policy for the Latin Church will ever be revised. There are many reasons for this policy. It does not seem necessary that we enter into the problem in detail, but two of the chief reasons may be dealt with briefly.

The first reason is that under the policy of celibacy, a priest is free to give his whole thought, time, energies, and ambitions, to his people. As St. Paul expressed it: "He that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife, is solicitous for the things of the world, how he may please his wife: and he is divided" (I Cor. vii. 32-33).

A married man must of necessity expend a large proportion of his time and energies exclusively for his wife and children who are dependent upon him. Certainly such giving of his time and energy to his family is a high and noble task. The priest, not having his own family, has instead a substitute therefor in his parish and parishioners. Having such a substitute, he undertakes in their behalf a task lofty in itself, and, being unhampered by family responsibilities, is enabled to give his whole time to his work. And any priest of practical experience will agree that conscientiously looking after the average parish is a task that taxes time, energy, thought and ability to the maximum.

A second practical reason for celibacy is the following. Day by day and week by week the priest is asking sacrifices of his people. Reference is here made, not to financial sacrifices, although these are real ones, but rather to the daily sacrifices of will and pleasure which are demanded by the whole Christian ideal. There is no more constant burden of the priest's message than the one expressed in our Lord's saying: "Take up your cross." It is a well recognized principle that a leader who is to get results in the spiritual realm, and for that matter in most other departments of life, must be willing to do what he asks others to do and must not ask burdens and sacrifices which he himself is unwilling to carry and make. Through the sacrifice of family life, a sacrifice so obvious that he who runs may read, the priest can with better grace and consistency, as leader of his people, ask of them the daily sacrifices which he must as "another Christ" ask of them.

There are other reasons for the institution of celibacy. The more distinctly ascetic reason will be touched upon in the following section that deals with religious orders.

> The more common older non-Catholic objection to celibacy was that it led to moral evils. A very common newer objection is of an opposite kind. The eugenist will say: "The Church by its law of celibacy has hurt the race, for it has thus checked the begetting of offspring by the clergy and religious who represent superior racial

stock and who should therefore be encouraged to beget and rear offspring, instead of being forbidden to do so?" How would you meet this charge?

Religious Orders

The religious orders may be viewed from many standpoints. We shall select just two: the ascetic, and the social.

Priests come under the general law of celibacy. Members of religious orders, whether priests or not, take not only a vow of celibacy, but also the vows of poverty and obedience. Back of these triple vows to follow what are called the evangelical counsels is a distinctly ascetic purpose. The triple vows involve the triple voluntary sacrifice of home life, of property, and of personal freedom. They are incursions undertaken voluntarily and aggressively for the mastery of the three great cravings of sex, economic greed, and personal wilfulness. Not that these sacrifices are an end in themselves. They are not ends, but means. The sole Christian end, whether for laity, religious or clergy, is the supreme one of unselfish love of God and neighbor. Many, those to whom "it is given" and who can "take it," to use our Lord's words, have found and find that the following of the evangelical counsels helps remove these three things that so often stand in the way of or are obstacles to full freedom in loving God and neighbor. This is the ascetic phase and purpose of the religious life.

For meeting what concrete new need or needs was the religious order founded under whose auspices your college is conducted? Look up the origin of any order or orders with which you are acquainted, to discover what need or needs gave rise to them? What orders have been founded within the last fifty or one hundred years? To meet what new spiritual or social needs? Were these needs being met adequately at the time by the existing machinery and resources of the Church?

On the social side, the religious orders have been powerful factors in the great active parochial, educational, charitable and missionary labors of the Church. Most if not all of the religious orders, congregations and societies have arisen as a result of a great need that was not being met adequately by the current organization and machinery of the Church. In at least nine out of every ten cases the origin of religious orders has been along the following lines. Owing to new and changed social and spiritual conditions or else to some breakdown in the ordinary machinery for the administration of the work of the Church, a great unmet need has developed. This need may have been, for example, the training of neglected boys, the spiritual rejuvenation of rural or city districts, the care of the aged or dependent, instruction in religious knowledge and duties, or any one of a hundred other major problems. Usually it was some humble priest, religious, layman or lay woman who was the first vividly to see and realize the need and who was the pioneer in taking energetic practical measures to meet it.

First, the need itself was usually a large one, involving too great a task for any one person, and consequently the pioneer thinker and doer gathered about him or her a number of other cooperators in the task. Secondly, the need was such as to require full-time service and more or less professional or semi-professional training on the part of those volunteering to meet it. Thirdly, it was a need that would not be met in a decade or in a generation, but which was of a more lasting and permanent type. Fourthly, it was a need, the meeting of which involved sacrifice and consecration on the part of those who offered their services to fulfil it.

Some of the religious orders and congregations, such, for instance, as the Sisters of Charity, began as lay organizations, to meet an urgent and important practical need. Only later did these lay organizations, following a very general and typical Catholic procedure, meet the need in its four-fold aspect by becoming transformed into a religious order, congregation, or society. Meeting new needs by founding new religious orders, congregations or societies may be called the typical, although by no means the exclusive, Catholic method of action. It has been typical, because it has worked and because the religious order, congregation or society is admirably set up and organized for the tasks undertaken.

First, the religious community is made up of a cooperating group, necessitated by the magnitude of the need to be met. Secondly, as the need requires full-time professional service, members of the religious community receive professional training for their special work and devote their lives to it on a full-time basis. Thirdly, the need being permanent, the religious community has similar permanence. The order is, so to speak, a religious corporation: the individual members may spend and be spent for Christ and pass to their reward, but the community goes on. Fourthly, the spirit of self-sacrifice and consecration called for in any great social or spiritual task, is kept alive through the preparatory training of the novice, through the normal régime of community life, and through the triple vows required of all members. These triple vows as well as the other sacrifices of the religious life serve also as an admirable sieve to bar candidates who lack the spirit of sacrifice and to pass those who show initial willingness to give up self for others.

A fifth element of efficiency in the active work of the religious life is the material, economic one. Living, as religious do, a common life under what is practically a communistic economic régime, and working without salaries, they are able to accomplish much at a minimum financial cost. In other words, viewed socially and from the standpoint of efficiency, the religious community is organized for securing maximum practical results with minimum resources of personnel and finance.

> Of the four great practical works of the Church,—parochial and diocesan care of souls, charity, education, and missionary activities,—what proportion of each, roughly speaking, is carried on in the Church under the auspices of religious communities of men and women?

A question often raised is: "Why are there so many religious orders?" This question is frequently followed by a second one: "Would it not be better if all the various orders were united into one?" The general policy of the Church is that of encouraging the formation of new and many religious orders, congregations, and societies. There is great variety in the types of work needed. Practical needs differ widely from region to region and from generation to generation. Most of these types of work need specialized preparation and training. For instance, a sister trained for teaching is not prepared for nursing in hospitals. One trained for nursing in a hospital is not properly trained for the manifold tasks of a childcaring home. Moreover orders differ in spirit, ethos, organization, and so forth. Some for example, are highly centralized or lay the greater stress on the contemplative life. Others are much more democratically organized or lay stress on the active life. Human temperaments differ as do human abilities, tastes, and bents. Where there is a great variety of religious orders, each different human temperament and taste can make its free choice among many.

Moreover the great variety of orders has in reality made for unity in the whole work of the Church. Very commonly outside the Catholic Church, where a man or woman of great ability, forcefulness and initiative has conceived a new idea or a new practical project, he or she has started a new Church or religion. Such centrifugal tendencies are common on the part of forceful pioneers of great initiative and personality, and they undoubtedly would be a great hazard for the unity of the Catholic Church. In such cases, the historic Church policy has been to encourage the pioneer in launching his or her own new work, to offer the maximum of independence and freedom in initiative and administration, but at the same time to turn what might otherwise have been a destructive force into a powerful constructive force within the bond of Catholic unity.

Again even the competition and rivalry that frequently exists between various orders, while occasionally carrying the members the least bit too far, is normally a splendid stimulation to put forth best endeavors, just as rivalry in athletics leads to similar results. Monopoly of a field may easily result in inertia and inaction, even in the spiritual order. One vast religious order for the whole Catholic Church might easily lead to just such relative inertia and inaction. Of the complex system of checks and balances in the whole Catholic Church, including not only the religious orders but the hierarchical and parochial organization of the Church, we shall speak in chapter XIX.

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a. General.—See respective articles in Catholic Encycl. or New Cath. Dictionary.

b. Laity.—Abundant practical suggestions on concrete plans and projects for lay activities in the Church may be found in the following: (1) *For Catholic students while at college:* Cummings, How Catholic Students Promote Catholic Action, in N. C. W. C. Review, Feb. 1930, xii, 11-12; Russell, Teaching Youth to Spread the Faith, in Thought, Sept. 1930, v, 224-44; (2) *For active lay cooperation in parish activities:* Garesché, Social Organization in Parishes, especially 147-55 and ch. vi; Harbrecht, The Lay Apostolate. A review of the Catholic laity's achievements in all fields in the U. S. may be found in McGuire, Catholic Builders of the Nation. See also Curtis, The American Catholic Who's Who. An extensive list of biographies including those of outstanding lay Catholics is given in New Catholic Dictionary, 1041-47.

c. Clergy.—On reasons for celibacy, see: art. "Celibacy," by Thurston, in Cath. Encycl.; Adam, Spirit of Catholicism, 201-07.

d. Religious Orders.—See bibliography of orders in New Catholic Dictionary, 1069-70.

CHAPTER XVIII

THE POPE AND PAPAL HEADQUARTERS

In the present chapter we shall take up some of the more commonly discussed questions regarding the Pope and the personnel and organization of papal headquarters.

Election of the Pope. First of all, we may review briefly the manner in which the Pope is elected. The present system is the result of a very long historical development. Many or most of the provisions were introduced to meet or to prevent abuses that had occurred previously or could occur.

The law of clerical celibacy has automatically excluded inheritance, not only of the papal throne, but also of all other offices in the Church. This is one of the important beneficial by-products of the law of celibacy, which is seldom adverted to, but which has kept at bay the hazards and evils that so commonly accompany heredity of power in political and non-religious affairs. A further safeguard against kindred evils is the recognized rule that a Pope cannot nominate his own successor.

Another problem which the Church has had to meet has been that of barring interference in papal elections on the part of civil powers. This is part of the Church's still larger task of observing the two-fold rule of giving to God what is God's and to Caesar what is Caesar's, or, to put it in our current phrase, of keeping religion out of politics and politics out of religion. The last vestige of such interference from political powers, the so-called "right of exclusion" or "veto" that had been exercised by the Catholic countries of Austria, France and Spain since the early seventeenth century, was abolished completely by Pope Pius X in 1904. By this assumed right of exclusion, these three powers had claimed the prerogative of setting their veto on a cardinal or other person who was *persona non grata* to them and who was likely otherwise to be elected Pope.

Very elaborate precautions are further taken by Church law to prevent what in secular political affairs we should call jockeying, dickering, or playing politics. By Church law, if a cardinal were guilty of simony in connection with an election, or if while the Pope is still living any cardinal without consulting with the Pope should negotiate regarding the latter's successor or give his promise to vote for a particular candidate on the death of the Pope, or if during the lifetime of the Pope a cardinal should enter into any agreement, promise, or obligation to give or refuse his vote to any candidate, such a cardinal is by the very fact excommunicated. The whole procedure of the conclave in which a new pope is elected is organized for the purpose of blocking "politics," whether in the form of influence from civil or other authorities from without, or in the form of combinations and jockeying from within. The foregoing are only a few of the numerous rigid precautions taken to insure the election of the one who in the judgment of the cardinal electors is best fitted for the august and difficult office of Supreme Pontiff.

That the present plan, which in its main lines has been in operation for some centuries, has worked and is working as successfully as we can ever hope in human affairs, is amply attested by the unparalleled series of high-minded and able popes who have sat in the Chair of Peter during the last three or four centuries. Whether in every single case the very best choice was made, only divine wisdom could determine. But history shows us throughout this whole long period since the Council of Trent an unbroken series of men of highest character and ability, and not one who has been unworthy of the great honor of the papacy.

The present system of election is not a matter of divine law. It could be changed. Theoretically speaking, choice could be made even by universal suffrage. While universal suffrage has approved itself to the modern mind in national elections, it is highly questionable whether it would or could be made effective in the election of the Pope. The conditions are radically different.

Suppose, for instance, the United States were asked to join in a League of Nations in which an international president of the League *with real power and authority* were to be elected by universal suffrage. Would we agree to this? Would we fear a pan-European bloc against us? Again, the smaller nations would also object that the most populous nation or combination of nations would win and that choice would be by numbers instead of by fitness. Furthermore, all sorts of national jockeying would enter in, jockeying motivated by national and local loyalties and prejudices, by the dominant nationalism that has colored the western world for these many centuries past.

All these problems and more would almost certainly arise in acute form were papal election by universal Catholic suffrage. We should see the division of Catholics into contending and contentious national parties and international blocs, with the consequent loss of dignity and efficiency. The best man is not often elected when partisanship, favoritism, and deep emotional sympathies and antipathies determine choice. Again, a most involved and unwieldy balloting machinery would be required, and a long time would elapse before the ballots could be returned from the whole world and could be counted. Then, too, the average Catholic knows and would know relatively little about the candidates, apart perhaps from an outstanding figure or two within his own national group. We have further to recognize that while parts of the western world are familiar with the use of the ballot, great sections of western civilization and of the rest of the world are unfamiliar therewith.

Probably we could sum up the whole situation in a sentence. Under a plan of papal election by universal suffrage, we should, so far as we can see, get most of the well-recognized evils associated with the system of universal manhood and womanhood suffrage as it works out in political life, and should profit by very few of its advantages. Universal suffrage has worked out reasonably well, we all recognize, in a good many, albeit not in all, national groups. But under our present condition of rampant and extravagant nationalism there is little probability that such a plan would work, if carried out on an international scale, whether in the political or the religious field.

To speak, however, for the moment from a purely national standpoint, it may be said that the Catholics of the United States, with their present (1930) proportion of four cardinals out of the total maximum number of seventy, actually have a fair proportional voice in the election of Popes.

We may merely add a word on two points that sometimes come up in college classes. First, a two-thirds vote of the College of Cardinals is necessary for the election of the Pope. Secondly, any male Catholic may be chosen Pope, although actually it has been customary for a long time past to make choice of the future pontiff from the ranks of the cardinals. If a lay person were chosen Pope, he would have to be ordained a priest and consecrated a bishop, for the Supreme Pontiff is by his very office the Bishop of Rome.

Could a Pope resign? Has any Pope ever done so?

Look up a list of the Popes and their nationalities. What different nationalities have been represented in the persons of the Popes in the last nineteen hundred years. Who was the last non-Italian Pope?

What have been the reasons underlying the policy of electing Popes from among the Italian cardinals during recent centuries? What bearing do you think the rise of nationalism has had on this policy,—the nationalism which succeeded the breakdown of the medieval feudal system? Is the rejuvenation of modern Italy apt to disturb the situation? What was the Great Schism of the West? And what bearing has it had upon the policy in question? Have we any grounds for believing that the experience of Popes during their residence at Avignon, when the papacy came too much under local national influence, had any part in bringing about the more recent policy of electing Popes only from among Italian cardinals. Do you think the fact that Italy has normally through recent centuries been at peace with most of the world, a nation almost as neutral as Switzerland, has had any bearing on the problem? Is there any law in the Church that the Pope should be of Italian birth?

The Roman Curia. At headquarters in Rome, the 3
Pope is assisted in the administration of the affairs of the universal Church by the twelve congregations, the three tribunals, and the five offices which constitute the Roman Curia. In a general way the Curia with this threefold division corresponds to our

American Federal departments, Supreme Court, and executive offices.

> It does not lie within the purpose of the present volume to enter into details regarding the respective provisions, responsibilities and duties of the various congregations, tribunals and offices. Those interested will find a brief summary thereof in the Official Catholic Directory, and a little more detailed one in the articles "Roman Congregations" and "Roman Curia" in the Catholic Encyclopedia.

The tribunal that is perhaps best known to the average American Catholic is the Rota. It has become known to the American reading public chiefly through some of its recent marriage decisions. Press dispatches have frequently pictured the Rota in a rôle quite different from its real one. The Rota is the tribunal or court to which are referred or appealed, among other things, some of the very difficult and complicated marriage problems which the Church is called on from time to time to face frankly and to solve practically. These cases come from all over the world. There are no star-chamber proceedings in the Rota. Full records and reports of the cases are made public and are readily available to anyone who is interested.

Two charges are at times laid at the door of the Rota: first, that its laxity in granting declarations of nullity brings just as evil results as does divorce; secondly, that money can get you anything with the Rota. These are the charges. On what are they based? What are the facts?

The regulations of the Rota require that a deposit of from about twenty dollars to one hundred dollars be made to cover the overhead expenses of the court. If, however, the appellants cannot afford to pay these court fees, the expenses are either reduced or entirely remitted, and the court moreover provides gratis a lawyer for the appellant.

During the last year (1929) for which full data are available, 58 cases regarding nullity of marriage were referred to the Rota. In 20 of these cases a declaration of nullity was granted, while in 38 (65%) of the cases it was denied. In 29 of the 58 cases, the litigants were able to pay the regular court fees; in 28 cases the fees were omitted; in one of the cases the report does not state this item. Of the 29 *paying* litigants, 8 were granted a decree of nullity, while 21 (72%) were denied it. Of the 28 *non-paying* litigants, 12 were granted a decree of nullity while 16 (57%) were denied it. (Acta Apostolicae Sedis, Apr. 7, 1930, xxii, 177-90.)

Here are some further facts taken from a computation made two years ago.

> "Within the six years preceding 1922 one hundred and eleven matrimonial cases had been tried by the Rota. In sixty-nine (69) of these cases the expenses of the trial were borne by the parties; in thirty-nine (39) all expenses were remitted; and in nine (9) a 'mere offering' was made. And the resultant decisions? Far from any favor being shown those who defrayed the expenses of the trials, if anything, the opposite is true. For of those sixty-nine cases in which the entire expenses were borne by the litigants, only forty-six (46)

> resulted in the desired decision: exactly 66 2/3 per cent were successful. Of the thirty-nine in which the parties paid nothing whatsoever, the decision was favorable to the original plaintiff in thirty-two (32); in other words, of these 82 per cent were successful. Of the nine (9) in which the parties made only an offering, eight (8) resulted in a decision favorable to the original plaintiff—88 8/9 per cent were successful. Does this look like playing favorites,—or does it not rather show that the Rota is no respecter of persons? . . . During the year 1927 the Rota passed upon the question of the validity of marriages in fifty (50) cases. In twenty-two (22) of these it is expressly added that the services of the lawyer for the plaintiff were gratuitous; and of these 22 twelve (12) or 54½ per cent were successful and ten or 45½ per cent failed. On the other hand, of the twenty-eight (28) cases where the expense for the lawyers' services was borne by the parties themselves, just one half were successful." (Ecclesiastical Review, Dec., 1928, lxxix, 645-47.)

On the average about fifty appeals per year are referred to the Rota. Fifty appeals from the three hundred million Catholics scattered throughout the wide world is certainly a modest number. Ordinarily, too, cases are not appealed to the Rota unless the appellants consider that they have pretty good grounds for considering the marriage as null and void from the beginning. Such grounds are coercion, lack of consent, clandestinity, insanity, and so forth. (See Course II, ch. xxiii, of present Religion Outlines.) Not only the very small number of cases referred to the Rota, but also the great proportion of even these cases in which the petition is denied, are sufficient factual evidence against the first of the above charges, namely, that of laxity. Let us pass to the second charge.

The vast majority of appellants are from humble walks of life and not at all in the public eye. Some, in fact, of the cases come from out-of-the-way missionary districts. But in an occasional case the appellant is someone socially well known. The decisions in the cases of the obscure appellants have no news value and hence the press passes them by unnoticed. If, however, the appellant is a person of prominence, then the press very naturally finds news value in the case and gives it wide publicity. This is in accordance with current journalistic practice to which no one takes exception. It is this fact that, particularly on the occasion of the famous Marlborough decision of 1926, led to the charge that money counts.

Even the most rapid perusal, however, of the cold facts presented above shows how utterly unjustified the charge is. Generally speaking litigants who are able to pay the expenses of the trial appear to fare worse than those who are not able. Last year (1929), for instance, 28% of the paying litigants were granted a declaration of nullity, while the petitions of 43% of the non-paying litigants were granted; 72% of the paying litigants were denied a declaration of nullity, while the petitions of 57% of the non-paying litigants were denied.

The foregoing facts could be easily added to. But probably they are sufficient to dispose of the two afore-mentioned charges made by non-Catholics regarding the Rota and sometimes accepted uncritically by Catholics themselves.

No Catholic holds for a moment that the decisions (3) of the Rota or of any other Roman tribunal are infallibly right in every case. Only the Pope is infallible, and infallibility is not transferrable, and the Pope does not speak *ex cathedra* where there is question of decisions of this kind. However, the men who sit in the tribunal of the Rota are extremely able men, and they have the advantage which most of us have not, namely, that of having first-hand knowledge of the facts. Furthermore we have to take into account that many of the cases presented to the Rota are extremely complicated, quite a number of them being cases in which it is quite possible for two able and honest men to disagree. That mistaken judgments may occur from time to time is not only possible, but, humanly speaking, inevitable. All of this can be and is frankly admitted by any Catholic.

But whatever be the human limitations of the Rota, there is one point which no fairminded man who knows the facts can call into doubt, that is, the integrity and honesty of their decisions. We have no apology to make to anyone in the world as regards the high-mindedness and probity of the Roman tribunals. On the contrary, we boldly challenge comparison between the judicial standards of the Rota and the judicial standards of any tribunal in the world. So far as honesty and integrity are concerned, there is no tribunal existing that has a finer record. Anyone who is interested can easily verify the facts if he will take the trouble. The criticisms sometimes voiced, and not always by non-Catholics, are based on the single fact that the occasional cases that appear in the public press are cases in which well-known and well-to-do people are involved. The explanation of this fact we have already given.

> What is a papal nuncio? An apostolic delegate? What is the difference between the two? Have we in the United States a nuncio or a delegate? What is his name? What are his functions and duties? What considerations led to the location of the seat of our Federal government in territory independent of the jurisdiction of any of the States of the Union?

The Vatican City. A good deal of publicity has been given recently to the establishment of the Vatican City and the signing of the concordat with Italy. These are two very separate problems. We shall devote a few words to each.

The Pope, as head of an international and world-wide spiritual society, needs independence from civil governments for two chief reasons. First, he needs freedom of communication with the world at large, else we should have the head of a society hindered from keeping in touch with its constituent members. Secondly, the Pope as head of an international society has to be very careful lest he come under the suspicion, let alone the reality, of being dominated by any one civil power.

The granting of the miniature sovereign territory represented by the Vatican City is intended as a safeguard against these two great hazards. A guarantee of independence by a League of Nations comprising all the great powers might probably serve the same purpose. But the granting of sovereignty over this miniature bit of territory seems the simpler solution. At any rate, it is the one which has been put into execution through the recent agreement with the Italian government. The Pope has plenty to do in looking after the spiritual affairs of the Church. He has no hunger for temporal power as such. All that he wishes is a reasonable guarantee of such freedom of communication and action as will enable him to carry out unhindered his spiritual functions as head of the international Church.

> What are the nature and purpose of concordats? (Cf. Cath. Encycl., "Concordat.")

The concordat with Italy is a local matter, which would not concern us at all in a religion course like the present, were it not for the fact that the concordat has been confused, even among educated Catholics, with the establishment of the Vatican City. The fact that both agreements were announced at the same time is seemingly responsible for the confusion. The concordat with Italy is merely one of a number of concordats between the

Holy See and sovereign powers. The purpose of such concordats is to arrange a working agreement on certain matters such as marriage, education, and ownership of Church property, which have both civil and ecclesiastical aspects and on which certain adjustments or working policies are called in the interest of both State and Church. In reality, the concordat with Italy brings about a relationship on the Italian peninsula between Church and State that is much more like the relationship which exists in the United States than it was previous to the concordat. Under the pre-concordat conditions in Italy, for instance, two Catholics marrying had first to go through a civil ceremony. Under the concordat, they now follow much the same procedure as do two Catholics marrying in the United States. Prior to the concordat, the State would not allow bishops to take their sees until it gave its approval of their appointment. Now practically all that is necessary is that the Church notify the State when a new bishop is appointed. The liberties of non-Catholic citizens of or residents in Italy are carefully and fully protected. The concordat in no sense curtails such liberties.

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Cath. Encycl. (See also "Conclave," ibid., Supplement, for recent changes).

b. *Rota Decisions.*—Valuable article, "The 'High' cost of Marriage Annulments," in Ecclesiastical Review, Dec. 1928, lxxix, 643-47. Annual report of decisions of Rota is published yearly in the "Acta Apostolicae Sedis"; the report for 1929 appeared ibid., Apr. 7, 1930, xxii, 177-90.

c. *Vatican City and the Concordat.*—Very well treated in Parsons, The Pope and Italy, with full texts, historical background, and explanation of present agreement. Good brief treatment of the Concordat by Browne, in Irish Ecclesiastical Record, Apr. 1930, xxxv, 337-56. Historical background of Roman Question dealt with at length in Carrère, The Pope.

CHAPTER XIX

PROGRESS AND CONSERVATISM

Questions identical with or similar to the following are frequently brought up both by Catholic college students and by our non-Catholic fellow-citizens. The following two actual questions from students are given by way of illustration.

> How would you answer the non-Catholic challenge that the Church is fifty years behind the times and is extremely conservative?
>
> Why is it that Catholic countries do not seem to have made as much progress as non-Catholic countries?

Newman's answer

Questions of this caliber raise the whole problem of the relation of the Church to progress. The problem may be broken up into two quite distinct ones: first, progress in Catholic countries; second, progress in the Catholic Church. This second problem may in turn be divided into two sub-problems: first, that of the Church's relation to scientific progress; second, that of her relation to moral and religious progress.

> How would you define or describe "progress"? What are its different kinds? In how far is "progress" synonymous with advance in material prosperity or in literacy? Do peoples usually progress along all lines uniformly? In

what chief respects are we as Americans progressive, and in what chief aspects not so?

Material Progress in Catholic Countries

So far as the wealth and world-status of Catholic countries is concerned, we *as Catholics* are but mildly interested if at all. Religion's prime purpose is to help people love God and their neighbor, not to make individuals or nations wealthy. It is true that the Church has made extremely important contributions to material prosperity and cultural attainment. Some of these which may be briefly noted in passing are: her ennoblement of labor; her civilizing influence on the barbarian invaders of Europe and upon the many primitive peoples today in mission lands; the influence of the monastic orders in clearing the wilderness and in promoting agriculture and habits of industry; the Church's fostering of the trades and liberal arts, through the guild system, through her religious orders, and through her missions; the advancement of knowledge through her centuries of contribution to elementary and higher education and through her encouragement to and sympathy with scientific pursuits; her stimulation of the fine arts, particularly through her elaborate use of them in her liturgy.

Granting, however, her beneficial influence in these things, it cannot be emphasized too strongly that the accomplishment of such tasks is not her primary purpose. These are by-products rather than basic products of her earthly mission.

As for national prosperity, economic progressiveness, and international ascendency, she has never subscribed to the theory that these are an indication or guarantee of the truth or divinity of a nation's religion. Her Founder was born in a stable. He chose the poor, the lowly, and the uneducated for His Apostles. He warned earnestly against the danger of riches and power. Nations rise and fall, progress and retrogress, chiefly in accordance with the fortunes of war and the laws of trade. Religion ordinarily has very little to do with it.

Some Catholic countries such as Belgium, France and the Argentine are very progressive and prosperous. Progressive Germany is two-fifths Catholic, and progressive America is one-fifth Catholic. Perhaps no nation has made more notable material progress in the last decade than has Catholic Italy. It is questionable, however, how far the Catholic religion has been an appreciable factor in all this prosperity and progress.

Christ's kingdom is not of this world, nor are His Church's ambitions along the line of dollar signs and political hegemonies. She is completely sympathetic up to a certain point with material progress, for she is profoundly concerned that basic human needs be met. Her charities and her works of mercy are instances of her concern in this regard. But once the people's needs and simple comforts are supplied, her interest ceases. She is not interested in the multiplication of luxuries, nor in the political ascendency of this or that empire or republic. Consequently the problem of progress or retrogression in Catholic countries is of little interest to the Catholic as such, and would not need to be dealt with in even these few lines were it not for the misconception of the true purpose of the Church that is implied by even the raising of the problem.

The Church and Scientific Progress

Let us come to the Church's own relations to progress, and in such fields as the scientific and religious. We do not expect the statesman to be the leader in scientific research. That is the job of the scientist. We do not expect the chemist to set the pace in statesmanship. That is the job of the statesman. We do not expect the medical man to be the pioneer in astronomy. That is the job of the astronomer. Likewise we do not expect the Church to take the leadership in scientific research. Scientific research is not her job. What we do expect from her and have a right to expect is that she put no obstacles in the way of scientific research and that she give such sympathy to and support of it as her surplus resources in personnel and finance may warrant.

The long history of the promotion of education and science under Catholic auspices and the long list of great pioneer scientific leaders who were

Catholics, it is not our purpose to rehearse. The record, however, is one of which we as Catholics have every right to be proud. We are concerned here more with the contemporary relations of the Church to scientific progress, and her utilization of the new facts of science in her own work.

The Church, as a divine society made up of human beings, is in the world though not of the world. It is part of her task to adjust herself from generation to generation and from century to century to changing ideas and conditions. Her general policy in these matters is the only sensible policy a vast worldwide organization can wisely pursue, that is, the policy of making the adjustment not too swiftly and not too slowly.

Scientific theories often change rapidly. The theory of one decade or generation is frequently given up in the next. It is scrapped entirely or else is succeeded by a better one. Here is an instance from the field of educational science. A generation ago, the recapitulation theory which held that the growing child in his individual development recapitulates the prehistory and history of the race, won considerable favor in many educational circles. The Church did not adopt the theory in her own educational system, because she did not feel that it was sufficiently established, and as a matter of fact the theory has now passed into history. Had she gone too fast, accepted it, and recast her educational system upon it, she would have made a tremendous mistake which would have done harm to the millions of children in her schools.

Let us take another instance from our contemporary decade. The mental hygiene movement has given us a number of very interesting and valuable new scientific facts regarding the human psyche. Much, however, is still in the stage of hypothesis and theory, although much that is new is seemingly pretty well established. The Church is beginning to utilize in her educational, ascetic, and pastoral work the new facts that are coming to light in the science or sciences of mental hygiene. But she has to be careful not to go too fast, lest, not being herself a specialist in mental hygiene, she be tricked into accepting as established what later research may prove to have been untrue and premature. So far then as she relies upon and draws from the results of research in the mental, social or natural sciences, she may at first sight appear slow to adopt the new.

She is sympathetically interested in scientific progress, first, because she is interested in the attainment and spread of all truth as coming from the God of Truth, and, secondly, because a great deal of our newer scientific knowledge can be used by her in her own work. Nevertheless, it is not her task to take the reins of leadership in the scientific field. She believes in the division of labor, and in the devotion of her own limited resources primarily to her own religious and moral tasks. Any other policy would result in confusion and waste of energy, to say nothing of neglect of her primary work. Her job is not that of a scientific association or of a foundation for research. Her job is to get people to love God and neighbor better. And her progressiveness must be judged on the leadership she is taking and has taken in this her own field. It is to this field that we may now turn.

The Church and Religious and Moral Progress

In a previous chapter we have outlined very briefly the religious and moral achievements of the Church. In every one of these achievements she has shown herself a progressive leader far ahead of her time. She took the initiative, when other agencies and forces were dead or sleeping. It was she who established progressive monotheism in our western culture against the ancient stagnant polytheism. It was she who aggressively opened and prosecuted the war that put to rout the myriad superstitions then plaguing the western hemisphere. It was she who took the initiative in building up a newer and better family life, in getting recognized a higher conception of the sacredness of human life, in spreading the corporal and spiritual works of charity, and in inaugurating a score of other major religious and moral movements. In these things she was generations and centuries ahead of her time.

To give just a few further and more concrete illustrations, it is only within the last couple of decades that the imbecile reactionary custom of fighting duels has disappeared from western civilization. The Church was the first to take up cudgels against this deeply embedded barbarian custom, and for a millennium and a half she fought against it. When she started, she was 1500 years ahead of her time.

Let us look around us at present. It is now forty years since Pope Leo XIII proposed his economic program centering largely around the living wage. Almost two generations have passed since then and his progressive platform is just beginning to be accepted by the modern economic world. It will probably be a century, maybe more, before the world will catch up.

If we turn to the international field, we find a similar situation. The international program suggested by Pope Benedict XV in the midst of and immediately after the World War is one to which the world will have to come sooner or later. The main reason why it has not been accepted in full is that it is so far in advance of its time, a century or two centuries ahead at least. In reality, within her own field of faith and morals, the Catholic Church's chief difficulty is the fact that she is generations and centuries ahead of her time.

One final instance. The American Catholic bishops' Pastoral Letter of 1920 proposed in plain language the referendum as a means of preventing war and of maintaining peace between nations. Yet our two great political parties have not dared to put such a progressive plank in their platforms, and the one political party that did so in 1924 went down to overwhelming defeat. Human society is notoriously reactionary where powerful selfish interests are at stake.

Christianity represents from the religious and moral standpoint a new and revolutionary progressive movement. Some indeed of its failures throughout its history have been due to the failures of the men and women who make up the membership of Church. But the greater part of her failures must be charged up to the fact that she was too far ahead of her time, and many of her failures today to put across the whole of her program are due to the very same cause.

Church Organization as a Factor in Progress

The causes that lie back of the achievements of the Church within her own religious and moral field are many. The personality of her leaders and members, the spirit of her laws and policies, the force of her teaching, the action of divine grace, the guidance of the Holy Spirit,—these and many other factors have played their respective parts.

One important factor to which we shall give special attention is her unique type of organization. We have dealt with this organization from the canonical and structural standpoint. Let us look at it for a moment from what may be called the social or dynamic standpoint. That it has been marvelously efficient is a fact recognized on all sides. But the features of the organization that have been largely responsible for the efficiency of the organization as such are seldom analyzed or understood. We shall single out some of the more outstanding ones only. A thorough study of the problem would carry us through many chapters.

1. Good organization calls for *clear-cut division of labor* and *definition of duties,* and for *widespread distribution of responsibility.* Such responsibility must, moreover, be *definitely pinned down on individuals,* and should *head up in individuals.* What is everybody s business usually ends by being nobody's business, and consequently is neglected.

The parochial and diocesan organization of the Church is a splendid example of such division of labor, and of such localization and distribution of responsibility. Let us confine ourselves for the moment to parish organization. Ordinarily or except in emergencies a parish priest is supposed to devote his attention to his own parishioners, and not to extend his labors beyond the confines of his own parish. If, for instance, a sick call comes to a parish, and it is learned that the sick person is living outside the limits of the parish, the pastor of the parish in which the sick person is living is notified and attends the call. Of course, in case of emergency, the priest who is nearest to the scene goes at once. But if there be no emergency, then he is supposed not to attend sick calls of non-parishioners, but to refer the call to the sick person's own pastor. The same holds true regarding such things as baptisms and marriages.

Back of this practice is the parochial organization of the Church. Were it not for this organization, there would be much duplicating and overlapping on the one hand and much neglect and confusion on the other. Furthermore, were not the parish responsibilities definitely pinned down on a given priest, and were not the organization of the parish definitely headed up in him, the work of the Church would be done in a very loose and slipshod manner, and, in fact, only half done. The parish organization is very similar to the efficient business organization of a large corporation or of a state or the Federal government. Each priest has his work clearly mapped out for him. He is supposed to do it. He is held rigidly responsible if he does not do it. And last, but not least, he is supposed to mind his own business.

It is frequently believed, even among well-informed Catholics, that the chief purpose of the parish system is a financial one. It is true that the parish system does help to bring about a fair and equitable distribution of the financial burden incident to the conduct of the Church's affairs. But this is by no means the chief purpose of the parish system. The chief purposes are the reasons of efficiency given above and the reasons of economy to be touched upon in the following paragraphs.

2. Good organization demands a *rigid economy of time, energy, and finance.* Resources of time, energy, and finance in human undertakings are nearly always very much limited. The difference between the successful and the unsuccessful business man is very commonly the difference between the man who rigidly economizes time, energy, and finance and the man who is careless and loose in the expenditure of these three resources.

The parish organization notably economizes time and energy. A parish priest can, for instance, make from three to five sick calls in an hour within the limits of an ordinary city parish. Were such sick calls scattered all over the city, from two to three hours of time would be required, even if he made the calls by auto. The same holds true in a great many other daily duties of the parish priest.

In fact, it is largely owing to the parish system that priests are able to accomplish the work assigned to them. In the United States there is about one priest to every eight hundred Catholics. In no country in the world, not even in strictly Catholic countries, does the number of parish priests go beyond a proportion of one to about five hundred people. In some Catholic countries in fact the proportions obtain of from one priest to a thousand people, or even up to one for five or ten thousand people. By way of comparison it may be mentioned that at the last United States census (1906) for which data were obtained on this point, the average prevailed of one Protestant minister to one hundred and thirty-nine parishioners. The parish priest in the United States has to look after about five times as many people as does the Protestant minister, and in some countries up to fifty times as many. Were it not for the splendidly organized Catholic parish system, the priest's tasks could not be done even with reasonable adequacy.

A good example of economy of finance is the religious order. Members of religious orders receive no salaries. This is an important factor in the success and efficiency of the religious orders. And the magnitude of this economy in the Church at large may be estimated roughly if we recall that of the four great active works of the Church,—parochial care of souls, education, charity, and missions,—the last three are predominantly in the hands of the religious orders, while a very considerable proportion of the first as well is carried on under their auspices.

3. Good organization demands that there be for all members *the maximum personal freedom consistent with order and efficiency.* This question has been dealt with in a preceding chapter, and need not be expanded further here.

4. Good organization demands that there be a wise blending of *centralization* and *decentralization.* Too much centralization kills local and individual autonomy and initiative. Too much decentralization leads to looseness, inefficiency and disorder. Any efficient organization needs efficient central

leadership, a leadership which acts vigorously, but which includes, on what we may call its human side, patience with local imperfections, and which knows when to close eyes to local faults that are not radically harmful and destructive. The admirable blending, for instance, of centralization and decentralization as represented in Federal and state jurisdictions respectively has been one of the most important factors contributing to American life and progress. Every great business organization recognizes the importance of the same principle.

Theoretically, the Catholic Church is a highly centralized organization. In actuality, it is highly decentralized. The widest leeway and opportunity for initiative on the part of laity, clergy and religious are given. Each parish within a diocese, and each diocese, enjoys an enormous amount of local autonomy. All, it is true, are governed by the general Canon Law of the Church, but the Canon Law itself leaves very wide local freedom and autonomy. Furthermore, individual members of the laity and of the clergy are encouraged in every manner to take the leadership in any good work of a parochial, diocesan, national or worldwide character. The greatest freedom is, moreover, given to men and women with a new and promising idea to go ahead and experiment with it, to try it out, and, if they feel so called, to organize the work into a religious society, congregation or order.

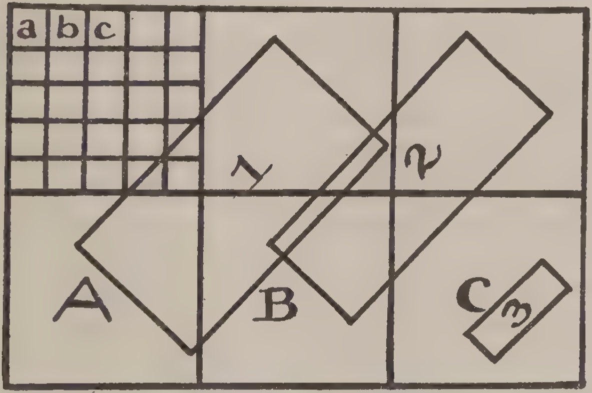
Non-Catholics find it very hard to understand this great freedom in initiative that prevails in the Church. They see only what looks to them like the hard-and-fast canonical regulations. Even well-informed Catholics often have little or no idea of the great possibilities for initiative that lie open to all and that are distinctly encouraged by the Church, or of the very great local autonomy actually enjoyed by parishes, by dioceses, and by other groups either within or without parochial and diocesan territorial limits.

5. Good organization demands the encouragement of *local attachments and loyalties,* but at the same time calls for a certain amount of *mobility and flexibility over and above local loyalties.* Local attachments are important inasmuch as they go hand in hand ordinarily with local sympathies and with an understanding of local outlooks, views, customs, and folkways. On the other hand, in organizations that undertake complex tasks over great areas, a certain amount of mobility in the personnel is commonly called for. A new need or an emergency may arise in any part of the large field, and local resources of personnel and finance may be quite unable to meet the new need or emergency. It is important, therefore, that some of the resources of the organization should be available for shifting at short notice to meet such local and emergency needs.

These demands in the Catholic field are met to a very large extent through the parish clergy on the one hand and the religious orders on the other. The parochial and diocesan clergy are usually drawn from the territory in which they labor, and they bring to their work a sympathy for and intimate understanding of local conditions. On the other hand, the members of most orders, apart from purely diocesan orders, are more or less detached from the localities in which they were reared and are commonly available at short notice for shifting to remoter parts of the Catholic field, wherever a new need or emergency of charity, education, mission work or care of souls may arise.

6. Good organization demands that some system of *checks and balances,* such as lies at the basis of our own American governmental system, should be in force. Monopoly of a field is apt to make for stagnation. Competition ordinarily promotes progress.

In the Catholic Church administrative authority heads up in the Pope. Great leeway however is left to the laity, religious, priests and bishops throughout the world. The basic organization of the Church, under the Pope, is the parish or diocesan organization, with its all-inclusive network flung over the habitable globe. Among the religious orders, a few here and there are diocesan and so come largely under the administrative authority of the local bishop. The great majority, however, of religious orders are not diocesan. They are interdiocesan. They have their houses in two or more dioceses, and very commonly in scores or hundreds of dioceses throughout the world. A great many, for instance, of the religious orders have their provinces, houses, missions, and charitable and educational institutions in a score or more of different countries scattered over the four continents. This palimpsest type of organization may be represented in the following diagram in which the vertical and horizontal divisions represent the parochial and diocesan organization while the oblique blocks represent the religious orders.



A, B, C = Dioceses; a, b, c = Parishes
1, 2 = Inter-diocesan Orders; 3 = Diocesan Order

While the Canon Law of the Church recognizes the main lines of administrative authority in the Church as passing down from the Pope, to the bishop, to the parish priest, nevertheless the Church rigidly safeguards the relative autonomy of the religious orders, congregations, and societies. We shall give just one instance from the Canon Law of the Church by way of illustration.

A pastor belonging to a religious order may be removed by the bishop of the diocese, notification of the removal being sent to the pastor's religious superior, or he may be removed by his own religious superior, notification being sent to the bishop. Either the bishop or the superior may so remove a pastor who is a member of a religious order, and each may do so with equal right and without requiring the consent of the other. In parishes in charge of religious orders, the religious superior presents for the pastorate a priest of his order to the bishop, but it is the bishop who appoints him pastor (Can. 454, 456). A religious superior may not instal a pastor against the will of the bishop of the diocese. The bishop of the diocese has not the right to choose whom he pleases from among the members of the religious order.

The above provision is only one out of many that are carefully worked out in Canon Law to maintain, on the one hand the administrative authority of the bishop of the diocese and on the other hand the autonomy of the religious order. In general the Canon Law of the Church guards by minute and very equitable regulations the respective autonomy both of the basic hierarchical organization of the Church and of the extra-diocesan religious orders. Furthermore, each religious order is carefully protected in its autonomy over against all other religious orders. This intricate relationship and relative autonomy of local parochial and diocesan groups and of religious order groups also provides a great deal in the way of competition and healthy rivalry.

This unique system of checks and balances that prevails in the organization of the Catholic Church is very little known or understood either by Catholics or non-Catholics, yet it is one of the most fundamental facts of Catholic organization and administration, and is one of the most important factors contributing to the healthy progress and to the efficiency of the Catholic Church.

7. Good organization, or, to be more exact, orderly development within a good organization, comes through a *wise compromise between stability and change, between conservatism and progressivism.* An organization needs stability and conservatism, lest it be sheered and shunted from its task by every new idea, good, bad or indifferent. In a word, it must stick to its job. On the other hand, organizations made up of human beings and carrying on their work in a changing human society must adjust themselves progressively to new conditions and new conceptions. The larger the organization the slower ordinarily must be the rate of change; but the organization must move forward, else it will stagnate or move backward.

The Church is a vast organization. As such she cannot and should not move too rapidly in adjust-ing herself to new conditions, but move she must at a reasonable speed, or else she loses out. In her dogmatic teaching, absolute stability obtains. Of this we are not speaking. We are speaking rather of stability and of progress in the Church's adaptations to changing social conditions, to new needs, and to new plans and methods.

The two forces of conservatism and of progressivism are operative both in the hierarchical organization of the Church and in the religious orders. The hierarchical organization of the Church represents the basic stable steadying force, although it also has the task of inaugurating progressive adaptations to new conditions. Most religious orders represent in their origin highly progressive movements crystalizing, under the leadership of very far-sighted and masterful pioneers, around some great new need or some older need seen with a new intensity and under a new light. The religious orders may later, as the new need becomes an old and accustomed one, serve more to support the stable and conservative elements in the Church, but, in their origin most religious orders have distinctly represented the forces of marked progressivism. The theme could be illustrated by unending instances from past and contemporary history. But it is our purpose here to suggest rather than to treat exhaustively.

The foregoing are some of the main elements that make for efficiency in Catholic organization. Looked at from the purely sociological standpoint, the organization of the Catholic Church is one of the most interesting and significant phenomena in human history. It is a constant puzzle to non-Catholics, and comparatively few Catholics grasp the inner significance of this marvelously functioning Church. We may, in closing this short study, re-emphasize that the success of the Church is due in the main to divine guidance, to grace, to her teaching and to other supernatural factors in Catholicism. Grace, however, has worked through an organization so wisely built that we have reasonable grounds for looking upon it, even in those of its features that were not explicitly determined by Christ Himself, as the work of the Paraclete, the Spirit of Wisdom whom He promised to His Church.

REFERENCES FOR READING

a. *Church, Catholic Countries, and Progress.*—On progress in general and material progress or prosperity in particular as found in Catholic and Protestant countries see: Baudrillart, The Catholic Church, The Renaissance and Protestantism, —our best source. Young, Catholic and Protestant Countries Compared, and Graham, Prosperity Catholic and Protestant, are more popular. Balmes, Protestantism and Catholicity Compared, is a much older work, but is still of value. Two good very short treatments of same subject may be found in: Conway, Question Box, 126-28; art. "Protestantism, x," by Wilhelm, in Cath. Encycl.

b. *Comparative Moral and Religious Achievements.*—Any Christian naturally hesitates to raise this question, lest he qualify in the "holier-than-thou" class. If, however, comparison between Catholic and Protestant groups is to be made at all, it should be made on relative moral and religious results. For most phases of moral and religious life we lack thorough objective evidence sufficient for a scientific comparison. The comparison can, however, be made objectively in certain phases for which statistical data are available, particularly as regards three key problems: suicide, illegitimacy, and divorce. For these see: art. "Illegitimacy," by Ryan, in Cath. Encycl.; Frenay, Suicide Problem in U. S., 161-71; Baudrillart, l. c., 223-64, especially 248-64; Young, l. c., 492-517; Graham, 19-43. The basic scientific statistical studies in the field, unfortunately not translated into English, are: Krose, Der Einfluss der Konfession auf die Sittlichkeit; Rost, Beiträge zur Moralstatistik; Rost, Die Kulturkraft der Katholizismus, ch. iv-vii. Isolating the factor of religion is not an easy statistical task, but can be done for some parts of the world, particularly for parts of Germany. Krose and Rost have done this.

CHAPTER XX

THE CATHOLIC CHURCH AND THE MODERN STATE

1. *The Church and Democracy*

There are few questions more keenly and hotly discussed and more widely heralded in the United States than the large group that concern the relations of Church and State, of religion and politics. Current events, movements, and ideas of local, national, or international scope in this field are therefore given extensive publicity by the daily, weekly, and monthly press. It is urgently suggested that the study of the topics treated in the present chapter center chiefly around the discussion of such current events, movements, and ideas,—*beginning with a joint list of them gathered by the students from their personal experience, from their general knowledge, and from current issues of newspapers and periodicals.* The text of the chapter and the sources given at the end thereof should serve more as a reference guide to general principles and historic backgrounds to be used in the discussion of current issues.

Human welfare is promoted through the fulfilment of human needs and the protection of human rights. Unless man's needs are provided for and his rights respected, his welfare suffers. Many of his needs can be provided for and his rights protected by the individual playing the game alone. But many other human undertakings, such, for instance, as the building of domestic life, call for cooperation of two or more people. Still others call for cooperation on the part of the whole citizenry that makes up the given political unit.

> What are some of our most important needs that are fulfilled and rights protected by civic activities and agencies which would be fulfilled and protected either not at all or inadequately without such joint action on the part of all of us?

Humanity could not have its needs fulfilled and its rights protected were each human being to live separate from all others as a strict hermit. We are social animals, social not merely because we have natural cravings for the society of others, but also because the fulfilment of our needs and the protection of our rights demand that we live together. The State, therefore, is something founded in human nature, and authority in the State is ultimately derived from God who created human nature as it is.

As expressed by Pope Leo XIII in his Encyclical on the Christian Constitution of States:

> "Man's natural instinct moves him to live in civil society, for he cannot, if dwelling apart, provide himself with the necessary requirements of life, nor procure the means of developing his mental and moral faculties. Hence it is divinely ordained that he should lead his life—be it family, social, or civil—with his fellow-men, amongst whom alone his several wants can be adequately supplied. But as no society can hold together unless some one be over all, direct-

> ing all to strive earnestly for the common good, every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and has, consequently, God for its author. Hence it follows that all public power must proceed from God. For God alone is the true and supreme Lord of the world. Everything, without exception, must be subject to Him, and must serve Him, so that whosoever holds the right to govern, holds it from one sole and single source, namely, God, the Sovereign Ruler of all. *There is no power but from God* (Rom. xiii, 1)."

That civil authority in the last analysis comes from God is an integral part of Catholic social teaching. This Catholic social doctrine should, however, be very sharply distinguished from the theory of the "divine right of kings," with which it is not infrequently confused by non-Catholics. It is a curious irony of history that the latter theory should have been charged up to the account of the Church. In reality the theory of the divine right of kings obtained a certain vogue, first in the late Middle Ages, and later in post-Reformation days.

In the late Middle Ages, it was stressed by the great emperors of the North chiefly in order to block and offset the influence of the Pope. In post-Reformation England, the most strenuous defender of it was James I, whose chief antagonist was no other than Cardinal Bellarmine. Cardinal Bellarmine, the Catholic spokesman in the historic tilt, upheld the medieval Catholic view that rulers derive their authority from the consent of the people. James I countered with the following charge:

> "And as for the setting vp of the People aboue their owne naturall King, he [Cardinal Bellarmine] bringeth in that principle of Sedition, that he may thereby proue, that Kings haue not their power and authoritie immediatly from God, as the Pope hath his: For euery King (saith he [Bellarmine]) is made and chosen by his people; nay, they doe but so transferre their power in the Kings person, as they doe notwithstanding retaine their habituall power in their owne hands, which vpon certaine occasions they may actually take to themselues againe. This, I am sure, is an excellent ground in Diuinitie for all Rebels and rebellious people, who are hereby allowed to rebell against their Princes; and assume libertie vnto themselues, when in their discretions they shall thinke it conuenient" (McIlwain, Political Works of James I, p. 153).
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> "I grant indeed, that a wicked king is sent by God for a curse to his people, and a plague for their sinnes: but that it is lawfull to them to shake off that curse at their owne hand, which God hath laid on them, that I deny, and may do so iustly. . . . It is certaine then (as I haue already by the Law of God sufficiently proued) that patience, earnest prayers to God, and amendment of their liues, are the onely lawful means to moue God to relieue them of that heauie curse" (ibid., p. 67).

The Church does not commit herself to the exclusive advocacy of any particular form of government,—monarchical, aristocratic, or democratic. The decision in such a matter, she holds, should be determined in accordance with the special conditions prevailing among the particular people or nation concerned. As Pope Leo XIII in the Encyclical above quoted puts it:

> "The right to rule is not necessarily, however, bound up with any special mode of government. It may take this or that form, provided only that it be of a nature to insure the general welfare."

Our own American sympathies are naturally with the democratic form of government. But we recognize that a form of government that we consider the best for us may not be best suited to every people. In this as in other political matters, the Church feels that she should not interfere, but should leave the decision to the respective peoples and nations.

While, however, the Church is not committed to any one particular form of government, it has been the dominant theory of most of her representative men for the last seven centuries at least, that government should rest upon the consent of the governed. The main idea of the theory can even be traced back as far as St. Augustine and the fourth century. It is very commonly thought that the Middle Ages were ages of state absolutism. Such is very far from being the case. On the contrary, in these typical Catholic centuries the consent, explicit or tacit, of the people was a fundamental element in civil government.

> Our outstanding non-Catholic authorities on the subject write as follows: "The fact that in mediaeval theory the authority of the king is founded upon the election or at least

the recognition of the community does not in truth require any serious demonstration." "The proper character of the political civilisation of the Middle Ages is to be found in the principle that all political authority, whether that of the law or of the ruler, is derived from the whole community. . . . To the Middle Ages the conception of an absolute or arbitrary monarchy was practically unknown" (R. W. and A. J. Carlyle, History of Mediaeval Theory in the West, iii, 153, and v, 474).

Another non-Catholic expert in the field writes: "An ancient and generally entertained opinion regarded the Will of the People as the Source of Temporal power. . . . Indeed that the legal title to all Rulership lies in the voluntary and contractual submission of the ruled could therefore be propounded as a philosophic axiom" (Otto Gierke, Political Theories of the Middle Age, 38-40).

"'In the later Middle Ages,' admits Sidwick, 'from the end of the thirteenth century onward, it is the most accepted doctrine, that secular government rests on the consent of the people, who have an original right to choose their own form of government.'" (O'Rahilly, in Studies, Mar., 1921, x, p. 41.)

The Scholastic theory is summarized by O'Rahilly as follows:

"Sovereignty is an essential attribute of the people, as constituting a corporate entity; it is radically and fundamentally inalienable, but for convenience and efficiency it may be transferred, by and with the consent of the community, for such time and under such conditions as the people deem expedient for the public good. The ultimate test of the juridical validity of any system of government is the consent of the governed." (Ibid., p. 49.)

The defence and expansion of the doctrine of popular supremacy and of consent of the governed through the studies of the great Jesuit theologians, Suarez and Bellarmine, in the 17th century were not an innovation. This doctrine in all its essentials had been upheld by the leading Catholic spokesmen since the thirteenth century (cf. lists, in O'Rahilly, ibid., pp. 43, 45).

During the centuries of state absolutism that were ushered in after the Reformation, it is no doubt true that here and there individual Catholic writers, influenced by local national political conditions, departed from the dominant Catholic view regarding the consent of the governed. But they were always in the minority. For upwards of seven centuries, the doctrine of the consent of the governed was taught by the great majority of representative Catholic moralists and jurists.

There is considerable question as to the exact historic links connecting the traditional Catholic theory and the political theory that underlies our own Declaration of Independence, but that the latter is to no small extent an historical consequence of the former can hardly be called into doubt. One might even go farther and maintain that the whole concept of modern political democracy harks ultimately back to the still more fundamental Catholic teaching regarding the supreme value of each human individual and the equality of rights among all men. The limitations of the present text do not, however, make it advisable to pursue the subject further back into history. Our interests are primarily with the present. The short historic excursion we have made has been made chiefly in view of the common misunderstanding, not only among non-Catholics but frequently among educated Catholics, as to the historic position of the Church regarding the basic concept of democracy, namely, that government is by the consent of the governed.

2. *American Catholic Loyalty*

We now come to a question that is the subject of warm, not to say seething, discussion. In American civic life, there is no politico-religious question so loaded and so misconstrued as that of our Catholic loyalty on the one hand to an international Church and on the other hand to our national citizenship. It is the hub from which radiate and around which revolve most anti-Catholic attacks and movements.

With the many honest zealots and the few dishonest knaves who tell us that Catholics cannot be good American citizens because they acknowledge the spiritual headship of a "foreigner," we have neither time nor space to bother. Life is too short. Many, however, of our non-Catholic fellow-citizens who are both honest and sensible, while having the most kindly feelings towards Catholics themselves and towards much of the work of the Church, are a little afraid lest our supposedly divided Catholic loyalties may result in conflicts or dilemmas which would affect our Catholic citizenship itself.

Let us look a little more closely at these assumed possible conflicts. Like most ghosts, when examined carefully and at close range, they are found not to have very much substance, and even such slight reality as they may possess constitutes an extremely remote possibility that is neither serious in itself nor in the main peculiar to the Catholic conscience. These possible or assumed conflicts in loyalty might conceivably occur in connection with the following three different types of laws, policies or situations: matters of mixed civil and ecclesiastical jurisdiction; union of church and state; ethical points of conscience.

a. Civil and Ecclesiastical Legislation. For ninety-five to ninety-nine per cent of the respective activities of State and Church in the United States there is no even remote danger of conflict, inasmuch as each understands fully its own sphere, keeps rigidly thereto, and finds that it has quite enough to do to mind its own business. There are, however, in this country, as in other countries, a few questions that are of immediate interest to both the Church and the State and come in different aspects under the jurisdiction of each. Such are particularly the questions of marriage and education.

In Catholic countries, it is customary for the Church and the civil government to come to a working agreement on the administration of such matters through concordats. In the United States there is no concordat between our government and the Holy See, nor is there likely to be. But we are able to work out our problem without any serious difficulty, nor can we see any grave crisis ahead, if the American people, including American Catholics, exercise the ordinary good sense and judgment which they have pretty consistently exercised in the past.

There are certain differences, we all recognize, between the laws of the Church and the laws of our States on marriage and education. For instance, many of our State laws prohibit under pain of nullity the marriage of whites and Negroes, or of whites and Orientals. The Church, on the contrary, does not prohibit such marriages and would consider them perfectly valid. Conflict is very simply averted in a case of this kind. Catholic priests obey the State law, and that is the end of the matter.

Again, if a Catholic marries out of the Church, the Church does not recognize the marriage as valid, although the State of course looks upon it as valid. From the standpoint of State and Church relations, the problem is very easily solved. Inasmuch as the Church does not recognize the couple as validly married, she would by her own law consider herself free to marry one of the parties, even though no civil divorce had been obtained. But she does not of course do so and would not for a moment think of doing so, until or unless the couple had obtained a civil divorce, and so had become free in the eyes of the State to remarry. On the other hand, if the Catholic couple married out of the Church, and later wished to have their union validated by the Church, the parish priest would marry them in the Church, and no State would for a moment have any objection to this being done, as the State requirements had already been complied with through the marriage out of the Church.

Examples could be multiplied of the very sensible and easy way in which such actual differences between State and Church laws are adjusted in practice without friction of any kind and with due respect to public policy, but the foregoing will probably suffice.

Of course it is *theoretically* possible that the State might pass fanatical laws, such, for example, as one obliging priests to marry or forbidding Catholics to be married by a priest at all. In such a case we should have real conflict, and as Catholics we should oppose such a law to the limit of our ability. But this is quite theoretic and impractical. What might occur one or two or three hundred years from now, no one, of course, knows. Actually, such extravagant coercive measures do not find their way to our statute books and we have no reason to anticipate that they will, so far as we can see ahead. The American people are not accustomed to pass wild and oppressive laws which interfere with obvious religious rights. The nearest approach to such an interference was the recent Oregon Law which required all children to attend the public grade schools and which consequently would have prohibited them from attending parochial schools. This law, almost unique in the history of the American Republic, was declared unconstitutional by the Supreme Court.

To sum up, the possibilities of *actual* conflict from differences in Church and State legislation are so rare and so remote that they do not constitute any real problem at all.

> Could a Catholic judge in conscience grant a divorce decree? Could a Catholic justice of the peace perform a marriage ceremony of two Catholics?

b. Union of Church and State. The second point is the great bugaboo of union of Church and State. Union of Church and State connotes to the average person a condition in which there is a state religion with all other religions more or less proscribed, in which the clergy, churches and schools are supported out of public taxes, in which the clergy play a large part in the political counsels of the nation, and in which religion and politics are very intimately linked. In this or that country in the past, both among Catholic and Protestant populations, one or all of the above features have historically accompanied union of Church and state. They are not, however, of the essence of the idea as understood in the Catholic sense. To get at the essence of this idea we have to go back a little.

Love of God and neighbor may be carried out by individuals acting alone, by voluntary or fractional groups within the political unit, or by the integral group, that is, the political or civic group itself, the whole community. It is obvious that the law of love of God and neighbor binds alike individuals, fractional groups, and the integral group. For instance, it is just as much an infraction of the law of love of neighbor for a fractional or integral group to steal a piece of property or to conspire in murder or rape as it would be for an individual to commit the same crimes. In other words, the integral group, the whole community, the State is not an absolute law unto itself. Its policies and behavior must be in accordance with the divine law of love of God and neighbor.

As a matter of fact our own American civil government is very largely built on this fundamental concept of union of Church and State. Our American laws disturb no one in his creed, his inner faith, his manner of divine worship, or in the practice of his religion, so long as these do not interfere with the rights of others or with public decency. On the other hand, our civil laws are based ultimately upon the Christian moral code, except that, instead of being based upon the full Catholic teaching of that moral law, they are based upon a sort of average or least common denominator of prevalent Christian moral teaching. For instance, polygamy, which would be permissible by state law in countries whose laws were based on Mohammedan or Mormon ethics, is not permitted in our American civilization that accepts Christian monogamy.

The basic note in the Catholic concept of the union of Church and State is that civic policies and legislation should be in conformity with the divine law. The Catholic position would further hold that, in a strictly Catholic country, one in which practically all the people were Catholic, the State should actively protect and promote the interests of the Church by all reasonable means within its power and should have some part in public worship. These are the essential points in the Catholic view of union of Church and state.

When we look at it closely, we find that the theory is not very different from the actual condition that exists in our own country. The State does not, it is true, take official part in public worship, yet it has its chaplains in Congress and State legislatures, in the army and in the navy. One day each year is set aside for thanksgiving to God, and the Christian Sunday is very largely recognized by legislatures. The State goes very far in protecting and cooperating with the religious forces of the country. Its legislative policies are largely, even though not entirely, based upon the broad lines of Christian moral teaching.

We have further to recall that even the Catholic theory of union of Church and State is a theoretical rather than an actual problem, for the very simple reason that its realization supposes a population entirely or almost entirely Catholic, and no such nation exists today nor is apt ever to exist again so far as we can see forward for a long, long time.

c. Civil Law and the Catholic Conscience. Neither as regards Church laws nor as regards the relationship of the Church to the State does conflict exist in America or present any prospect of coming into existence in either the near or the remote future. Any conflict that might conceivably arise would be regarding some ethical matter. Should a law be passed that would command all citizens to do something that would be against the Catholic conscience, a real conflict would occur. If, for instance, the State should command its citizens to commit murder in the form of so-called "mercy" killing, or should it require all citizens to take part in a blasphemous rite, or to enter into free-love relationships in order to offset a decline in population, then we should have a conflict between the Catholic conscience and the law of the State. The Catholic would find himself in the dilemma of either disobeying the State or of acting against his own conscience. But most non-Catholic American citizens would find themselves in the same dilemma. It was just such a dilemma in which honest, conscientious objectors and members of the Society of Friends were placed during the late war.

It is conceivable that the State might pass such laws as the foregoing. It is so highly improbable that we are justified in dismissing the matter as entirely too theoretical to cause us to lose any sleep. The dilemma is neither an actual nor a prospective one. It is a theoretical one.

There are two conceivable solutions of this theoretic dilemma. The first is to admit the principle that the State can do no wrong and that whatsoever the State commands must be done regardless of the conscience of the citizens. The second solution is to grant citizenship only to individuals who have no conscience. The second solution would hardly commend itself to a thinking man. As for the first solution, neither the Catholic Church nor the American people has ever admitted that the State can do no wrong, that its laws are always and ever right, and that no matter what it might command every citizen is obliged to obey. Had the Church admitted this principle, we should never have had Christian martyrs. Had the American people admitted this principle, we should never have had the American Revolution. The Declaration of Independence was proclaimed and the American Revolution was fought just because as Americans we refused either to admit the principle that the State can do no wrong or to obey unjust laws that were being foisted upon us in the second half of the eighteenth century.

The Catholic Church has ever inculcated obedience to civil law as a moral obligation. But it emphatically denies that obedience is a matter of conscience where the law is obviously unjust. So far as our non-Catholic fellow-citizens are concerned, it would seem that the vast majority of them hold about the same view. Neither the Catholic Church nor the American people has ever admitted the pagan principle of state absolutism, the principle that the king or the state is always in the right and is always to be obeyed.

Regarding then the matter of conceivable conflict between the Catholic conscience and the law of the land, we may sum up by saying that, first, such a conflict is so unlikely and so remote that as practical human beings we need not worry our heads about it, and secondly, that, so far as it is worth considering at all, both Catholics and their non-Catholic fellow-citizens who have consciences are in the same boat.

3. *Religion and Politics*

A question akin to or part of the problem of the relation of Church to State is that of religion "mixing" in politics. This question concerns not only Catholics, but also members of other churches as well as members of none.

The problem is not as simple as it looks. So long as we interpret religion mixing in politics to mean such things as voting for or against a man on account of his religious belief, or using religious influence to have co-religionists appointed to office or to promote the special interests of any one church, the question is very simple. Such mixing of religion and politics is condemned both by Catholic and American principles, and for obvious reasons of justice and charity.

There are other phases, however, of the relation between religion and politics that are not nearly so simple. Religion is profoundly interested in every human activity that affects for weal or woe the welfare, rights, and needs of humanity. This welfare is attained, as we have seen, partly through the activities of individuals acting alone or of voluntary groups within the community, partly through the activities of the all-community group or the State, that is, through political or civic action and legislation. Religion is deeply concerned that civic or political action shall promote the welfare of the whole citizenry and protect the rights and needs of each individual citizen.

Are there any laws that have no bearing *at all* on the welfare, rights, and needs of citizens?

"Religion may enter into the political arena whenever a moral issue is at stake." Would you agree with this commonly made statement?

Religion's dilemma is the following: Unless it takes an interest in civic activities, its influence for good is lost over this vast field that intimately concerns human welfare or love of neighbor; on the other hand, if it enters too intimately into civic and political activities, it runs the risk of mixing in politics.

Let us approach the problem a little more closely. While religion must by its very nature be interested in seeing that civic action makes for the good of the people, nevertheless active participation of religion in political movements is fraught with grave hazards and is hemmed in by serious practical limitations, no matter how good religion's intentions may be. Some of the chief dangers and limitations are the following:

First, religion has limited resources of personnel, opportunity and influence. It has to be careful not to spread itself too thin over the whole field of human activity. Consequently, where the situation is already being satisfactorily looked after by public opinion and by the extra-religious forces and groups in the community, religion should keep hands off entirely and devote its energies to tasks for which they are most needed. The same ordinarily holds true where the political or civic issues involved are of relatively minor moment.

Secondly, religion cannot be expected to be a specialist in political science, although it should have a good fundamental grasp of current civic movements. For all or most of these have ethical aspects, because all or most of them affect, for good or evil, human welfare, rights, and needs. Inasmuch, however, as religion is not expected to be a specialist in political science, it may, in good faith and with the best intentions, make egregious civic blunders. Consequently, where the issue involved is obscure and where its relation to and bearing upon human rights and needs is uncertain or doubtful or open to grave question, it is a matter of prudence and good sense for religion to keep out of the situation.

Thirdly, if religion endorses certain issues or politicians or parties and throws the weight of its influence in their favor, it is apt, under most forms of modern government, to find itself endorsing and helping politicians and parties who at the same time hold other views and aims that may be very undesirable and very detrimental to civic welfare. Consequently, religion must walk warily, lest in endeavoring to help one good cause it at the same time should promote a half dozen bad ones.

Fourthly, religion may easily, in endorsing otherwise good movements, arouse antagonisms, however unjustified, that will in the long run do both religion itself and the common weal such harm as would decidedly outweigh any good which she could accomplish by active participation in the given movement.

Fifthly, religion by its very spirit tends to achieve its ends more by persuasion and education, while the State, acting authoritatively, tends to achieve its ends primarily by coercion and compulsion, even though such coercion and compulsion be approved by the citizen body. Consequently, wherever the ends aimed at through civic activity may be equally or better attained through persuasive, non-compulsory, educative means, it is religion's part to bring her influence to bear through such persuasive means and to avoid too close association with civic action.

All this is not to say that religion should never take active part in civic movements. On occasions, it may be imperative that it raise its voice in questions involving grave human rights and needs. In all cases, however, religion should proceed, if it proceeds at all, very tactfully and cautiously lest it do more harm than good. Frequently or in most cases, in view of the foregoing five considerations, it should remain aloof or keep in the background or else explicitly proclaim its neutrality. On the other hand, there is and can be no theoretical or practical objection to religion preaching the principles and detailed sub-principles that should underlie and guide civic activities in matters that concern human rights and needs. Rigidly to taboo such a moral, persuasive, educational appeal, or systematically to cling to the policy of divorcing the whole field of civic activity from the influence of moral precepts and principles, would spell abandonment of its mission over a large and enormously important segment of ethical conduct.

The foregoing analysis and synthesis are recognized as being imperfect and tentative. We are dealing here with one of the most complicated and delicate practical problems of religion and good citizenship. The question has been dealt with, partly to suggest charity on the part of Catholics to members of other churches that appear to us to be making grave practical errors in entering too intimately into the political field, and partly to counsel the utmost good sense and caution lest we as Catholics be guilty of the very thing to which we take exception in others. The decision to act or to stand neutral in some cases is perfectly simple and clear. In other cases it is very far from being so, and sometimes good men may differ, just as they may err.

4. *Patriotism and Nationalism*

a. Patriotism. Patriotism as an actual fact is a highly complex thing made up of loyalties to homeland, to national ideals and ways, to the national group, to governments, or to personal leadership within the group. We here speak of it, in its more general sense, as love of country, or concern for the interests and welfare of the national group of which the individual is a member.

The Catholic Church earnestly inculcates patriotism as part of the more general law of love of God and neighbor. The ordinary citizen best shows his patriotism,—apart from the occasional emergencies of war,—by obeying the law, by paying his taxes, by living up to the ideals of justice and charity in all his relations to his fellow-men, and by taking an active, intelligent, and conscientious part in good civic movements.

Not infrequently we hear the ancient charge brought up that Catholics, owing to their spiritual allegiance to the Pope, are not or cannot be patriotic Americans. It does not seem worth while devoting space to this moth-eaten sentiment. If those who make the charge will not be convinced by the historic facts of Catholic patriotism, they will never be convinced by any words we utter.

There is, however, one aspect of the situation that challenges the Catholic conscience. While it is more a matter of Catholic citizenship than of Catholic patriotism, yet the line between the two is not always easily drawn. Catholics are charged with a certain clannishness, with a tendency to take active part in civic matters chiefly when Catholic interests are at stake and to be indifferent when other civic issues are being pushed by progressive citizens. In how far would you consider these complaints justified? What concrete evidence can you adduce either in confirmation or in refutation of them? If you consider the complaints in any measure justified, what would seem to be the remedy?

b. Nationalism. The real problems, both for American Catholics and for their non-Catholic fellow-citizens, are not so much those of patriotism, as those of good citizenship and of nationalism. The problems of citizenship are dealt with in two other Courses of the present Outlines. We shall here confine attention to nationalism.

By nationalism we here mean such attachment to our own national interests as involves hatred of, prejudice against, or injustice to other peoples and nations. Nationalism as we have it today arose after the breakdown of the feudal system, developed through the succeeding centuries, and has come to a head within the last century. The phenomenon, taken in a wider sense, goes back as far as history and prehistory carry us. There is no more striking or more far-reaching fact in the whole history of human morals than the double code. We refer, not to the double sex code, which permits license to the man and demands virtue from the woman, but to the far more comprehensive double code of morality, which demands charity and justice toward the members of one's own social, tribal or national group, and admits, inculcates, or exculpates nearly any type of uncharity or injustice toward those who belong to other social, tribal or national groups. There is no folkway more deeply imbedded in human relationships than this double moral code between group and group and between nation and nation.

Needless to say, it cuts absolutely across the very fundamental Christian ethical and doctrinal teaching that all men have equal rights in the sight of God, that God is no respecter of persons, that Christ died for all men regardless of nation or race. Hatred of or injustice to another race or people or individual members thereof is just as immoral and sinful as hatred of or injustice to one's own race or people or individual members thereof. "My country right or wrong" runs counter to one of the most basic doctrinal and moral teachings of Christianity. In its literal meaning, it is rank paganism.

Catholics by their very membership in an international religious organization should be expected to be a little less provincial, a little more international and, so far as the double code is concerned, a little more Christian than those who have not the advantage of the broadening influence that should come from such membership. Whether or not we as American Catholics are *actually* any better on this score than anybody else would be difficult to say.

At any rate, it is one of the most hopeful signs of the times that a considerable section not only of the Catholics of the country but also of their non-Catholic fellow-citizens are awakening more and more keenly and are recognizing more and more clearly that justice is called for as much between nation and nation as between individual and individual of the same nation. It is only on such a basis that any structure of adequate international law can be built.

It is one of the equally hopeful signs of the times that among both Catholics and non-Catholics many intelligent and energetic measures are being taken to lift this broad principle out of the realm of vague theory and to apply it concretely to the relationships between nations. It bodes well, too, for the future that Catholics are wholeheartedly joining hands with their non-Catholic fellow-citizens both in upholding the principle and in working out its practical applications. Viewed from another angle, this cooperation will go far to bring better and more friendly relations between Catholics and non-Catholics. In the long run, the breakdown of the mutual prejudices that still exist will be apt to come more through working shoulder to shoulder constructively on practical problems than through the ordinary media of explaining religious misunderstandings.

5. *Liberty of Conscience*

That the citizen must conform at least externally to the religion of the state was an accepted principle and rule of the peoples among which Christianity was first spread. Christianity was the first to challenge this principle on a large scale, even to the extent of martyrdom.

From the Church's birth to the fourth century, her representatives consistently opposed any measures whatsoever of coercion, toward either those outside her fold or those within it. Even in the succeeding centuries, the Church authorities ordinarily protected carefully the heretic against the popular and political forces that would have dealt very summarily with him. But about 1000 A.D. the Catharans, a strange sect forbidding marriage, the oath, the administration of public justice, and warfare even in self-defence, and encouraging suicide, arose and spread rapidly. Attacking as they did not only the Catholics themselves but also some of the very bases of the existing moral, social and political order, they frequently became the victims of lynching parties or were put to death by states. At first, ecclesiastical representatives opposed the death penalty, but later approved it.

Religious toleration was not born of the Reformation. The Protestant Reformers gave new life to intolerance by reviving it in their own ranks at the very time when the Inquisition had about spent its force and was falling into abeyance. They were consistently intolerant. Our modern religious tolerance is the outgrowth of very complex influences. Political expediency, economic prudence, and religious indifferentism have made common cause with the naturally forbearing spirit of Christianity to bring about our present happily inaugurated era of religious liberty.

So far as religious intolerance in the past is concerned, the subject pertains to history rather than to a course in religion. We may in passing call attention to the fact that the historic intolerance that prevailed for a while is the result, not of Catholic principles or ideals, but in the main of the spirit of the age in which it prevailed. Two things particularly in the medieval spirit and outlook give a clue to some understanding of the problem.

First, it was the common medieval assumption, in view of the then prevalent close relations between religion and the state, that a crime against religion was a crime against the state. Much of this close intimacy has passed out of our modern life,—not however all of it, notwithstanding our actual separation of Church and State.

In theory our American political institutions are non-religious or religiously neutral. Yet actually, as we have seen, they recognize and are based upon an approximate Christian morality, and even to a certain extent upon Christian belief and worship. Laws which are molded upon such Christian morality, belief, and worship are enforced like any other laws, and citizens who break them are punished mildly or severely as the case may demand.

Quite apart from blue laws, a number of enactments regarding Sunday observance are in force, and Seventh Day Adventists who believe in Saturday observance are compelled to obey them. The atheistic citizen may find himself in the toils of the law for breaking local statutes against blasphemy. The Christian Scientist who from his own religious conviction and belief refuses to call in medical aid for his critically ill child or who refuses to obey quarantine regulations finds himself haled into court. The Mormon whose religion tells him polygamy is good finds his religious freedom curtailed by our laws against bigamy which are based on the Christian concept of monogamy. The Seventh Day Adventist, the atheist, the Christian Scientist and the Mormon look upon such legislation, coercion, and punishment as intolerant, and from their religious standpoint they are right.

Secondly, the medieval mentality was less plastic and flexible, a more purely and severely logical one than ours. The men of the day saw only the attack on the *de facto* socio-religious conditions. They recognized little of the extenuating human factors back of the attack.

Here again, the attitude is not so very different from our own. Our contemporary criminal justice takes pretty nearly the same hard, severe, legalistic attitude toward crime and the criminal. It metes out sentences, including even the death sentence, almost purely on the basis of the crime committed and with little account taken of the causes leading up to it. The Juvenile Court has taken the progressive step of reckoning not only with the delinquency but also with the factors affecting the delinquent. This attitude is spreading to our adult criminal courts, but very slowly indeed. Every move in the direction of interpreting adult crime in a human rather than a hard legalistic manner is met by the charge that we are coddling the criminal. The time seems a long way off when our children's children shall adopt the same human and understanding attitude toward the criminal that we adopt today toward the religious dissident.

All this is not to say that the Inquisition was something that is in full accord with Catholic ideals or that it meets with Catholic sympathy and approval. It is one thing to try, as every historian or educated man should, to interpret the institutions of the past in the light of their times. It is quite another thing to yield consent or approval to all that has been done in the past.

> See on this point the view expressed by Adam, Spirit of Catholicism, p. 214,—a view with which the average Catholic today is in full agreement.

With the partial passing of this hard medieval mentality and of the medieval idea of the State, religious persecution itself passed, the clouds were dissipated, and the sun of religious tolerance shone out once more as it had shone in the first three centuries of the Church and through most of the succeeding seven. So much for the shadows in the picture. Let us turn to the brighter spots. So much attention has been given to the shadows that even Catholics often forget the magnificent contributions that have been made by the Church to religious liberty.

First, she has stood unshakenly for the basic principle that faith is something that must be freely given. Even in the darkest period of the Inquisition she never used coercive measures toward Jews and other non-Christians. She dealt only with her own recalcitrant members. Secondly, she insisted in season and out of season and has clung to the principle through thick and thin and has finally gotten it recognized by the western world that conscience is something that cannot be forced by any state, that states have not supreme power over their members, that states *can* do wrong, and that they have not unlimited rights over conscience. It was the early Church that dealt the first blow at the then prevalent system under which religion was merely a department of the state, a system of union of religion and state under which religion and conscience were muzzled, leashed and mastered by the state. Thirdly, it was she who did most in the infancy of our civilization to instil the spirit of forbearance, forgiveness, patience and charity upon which religious liberty rests and must rest far more than upon legal enactments.

> What part did Catholics take in the pioneer colonial movements for religious freedom in the United States? Who was Governor Dongan? Did these pioneer movements have much to do with the rise and development of our modern religious liberty?

Modern religious liberty has been brought about, not by the Reformation nor by scientific enlightenment, but by a reassertion of the purest Christian spirit, a spirit voiced by not a few great Catholic leaders even in the darkest days of persecution. This spirit of tolerance has been lent a hand by three unexpected and unaccustomed allies, namely, political expediency, commercial policy, and religious indifferentism. Expediency, policy, and indifferentism are, however, not allies to be counted upon unreservedly. Our contemporary religious liberty, insofar as it rests upon these three forces, is thought by many to rest, not on a rock, but on sand. The expediency and policy that ask for liberty today may tomorrow find it expedient and politic to ask for intolerance. The religious indifferentism of today is to no small extent giving place to a rationalism that has in it much of the sinister spirit of intolerance and repression. Religious liberty, to be lasting, must rest on the rock basis upon which Christianity builds it, namely, on a profound sense of forbearance, charity and justice toward fellow-Catholics, fellow-Christians and non-Christians alike.

REFERENCES FOR READING

a. General.—We should recommend Ryan, Catholic Church and the Citizen, as by far the best source for almost the whole field covered in the present chapter. Ryan and Millar, The State and the Church, covers the same field much more thoroughly and includes reprints of several key official documents. The more important Catholic articles and studies covering the various phases of the field are reprinted in Leibell, Readings in Ethics, 895-1073.

b. Catholic Church and Democracy.—Excellent statements of historic Catholic attitude are: Ryan, Catholic Doctrine on the Right of Self Government; O'Rahilly, Sovereignty of the People; [O']Rahilly, Sources of English and American Democracy. On the medieval concept of consent of the governed, see: Ryan and O'Rahilly, 11. c.; R. W. and A. J. Carlyle, History of Mediæval Political Theory in the West, iii and v; Gierke, Political Theories of the Middle Age.

c. Relation of Church and State.—Excellent short treatment of concept of union in Knox, The Church on Earth, ch. vi. The underlying and permeating Christianity of our American political institutions is developed in detail in an older non-Catholic work not easily available today: Morris, Christian Life and Character of the Civil Institutions of the U. S.

d. Patriotism and Nationalism.—Very able short presentation of problem in Stratmann, The Church and War, ch. v-vi, 177-204. In connection with nationalism, Hayes' Essays on Nationalism, is as well-informed as it is outspoken. Catholic contributions to American life are summed up in McGuire, Catholic Builders of the Nation.

e. Liberty of Conscience.—The Catholic position is given in detail in: Vermeersch, Tolerance; more briefly in "Toleration, Religious," by Pohle, in Cath. Encycl.; and in Devas, Key to World's Progress, ch. vii. On the historic relations of the Church to tolerance, see "Toleration, History of," by Thurston, in Cath. Encycl. On the Inquisition see detailed studies: Vacandard, The Inquisition; art. "Inquisition," by Blötzer, in Cath. Encycl. On historical relations of Protestantism to toleration see: Baudrillart, Catholic Church, Renaissance and Protestantism, 182-222, 302-17; Stoddard, Rebuilding a Lost Faith, ch. xx, 202-10. The key source, not translated, for this last phase of subject, is Paulus, Protestantismus und Toleranz im 16. Jahrhundert.

CHAPTER XXI

OUR HISTORIC SOURCES FOR THE LIFE OF CHRIST

In the twenty preceding chapters we have been dealing with what the Catholic Church is and does, and with what this means in the life of the individual Catholic. In five of these chapters we have also rapidly traced back the lines of her history to her origin. We have reviewed the suprahuman facts in her life and have, in the light of the historic documents, seen that these facts have their only adequate explanation in the basic fact that Christ founded the Church, determined her structure and functions, and dwells perennially in her and acts through her, as the invisible life and force of the visible organism, as the "soul" of His Mystical Body. We now leave the subject of the Church and turn to the consideration of the life and personality of her Founder.

It is not the purpose of the present Outlines to present an elaborate technical treatment of the rational grounds for our belief in the divinity of Christ, such as would be called for in a manual intended for those who are preparing for the priesthood. Reference to more adequate and more technical studies will be given at the end of the chapter for those who may wish to go into the problem more thoroughly. Our present purpose is merely to give some conception, such as an educated lay Catholic may be expected to have, of the broad lines of demonstration and of the vast accumulating evidence for our belief that Christ is God Incarnate.

Our Catholic faith in Christ as God Incarnate rests on grace and the gift of faith, not upon scientific demonstration. Nevertheless, the question can be investigated just as any other historical question can be investigated, by rigidly scientific technique. On rational grounds alone, our abundant evidence happily puts us in a position to prove with all reasonable certainty that the great historic figure who was the founder of Christianity was not only man but God.

Tenure of faith is a simple personal problem for most Catholics. For a minority, however, the problem is not so simple, surrounded as we are by a culture saturated with agnosticism and the spirit of denial. Even a cursory review of the evidence may help to strengthen conviction by enlisting reason in the cause of faith. Perhaps this is all the more necessary today in view of the very common misunderstanding, even among many otherwise educated and informed Catholics, that religious belief is something that must be taken entirely on blind faith, something that cannot be arrived at by any rational approach or supported on any scientific ground.

In dealing thus cursorily with this vast problem of the divinity of Christ, we shall in the present chapter give a bird's-eye-view of the historic sources at our command, and shall in succeeding chapters discuss the factual evidence vouchsafed us by our sources.

Our historical sources for the life of Christ are divided into non-Christian and Christian sources. Some of the non-Christian sources are of Roman, some of Jewish, origin. With these we shall deal first, but briefly. They form interesting corroborative evidence, but are of relatively minor importance.

Non-Christian Sources

The greatest of the Roman historians, Tacitus, writing about 116 A. D., gives us a number of details regarding the persecution of the Christians under Nero after the fire of Rome in 64. Among other things he says "The author of the name [Christians] Christ, was put to death in the reign of the Emperor Tiberius by the procurator Pontius Pilate" (Annales, XV, xliv). Suetonius, in his "Life of Claudius," writes that, about the year 51 A. D., the Emperor Claudius "expelled from Rome the Jews who were rioting there at the instigation of Chrestus." Suetonius is in all probability a little confused in his account and is referring to Christ. Pliny the Younger, Governor of Bithynia under Trajan, wrote to him (111-113 A. D.) stating that the Christians were so increasing in number that the pagan temples were deserted, and states among other things that the Christians were "accustomed on an appointed day to gather together before daybreak and to sing a hymn to Christ, as it were to a god."

A more detailed and circumstantial account of Christ occurs in the writings of the Jewish historian, Josephus Flavius, born in Jerusalem 37 or 38 A. D., who after the fall of the city in 70 A. D. went to Rome, lived there more as a Roman than as a Jew, and died about 100 A. D. The quotation is as follows:

> "About this time lived Jesus, a man full of wisdom, if indeed one can call him a man. For he was the doer of incredible things, and the teacher of such as gladly received the truth. He thus attracted to himself many Jews and many of the Gentiles. He was the Christ. On the accusation of the leading men of our people, Pilate condemned him to death upon the cross; nevertheless those who had previously loved him still remained faithful to him. For on the third day he again appeared to them living, just as in addition to a thousand other marvellous things, prophets sent by God had foretold. And to the present day the sect of those who call themselves Christians after him has not ceased" (Jewish Antiquities, bk. XVIII, ch. iii).

There are quite possibly some later interpolations in this text, but the passage is today looked upon as in part authentic by some of the ablest specialists.

The surprising thing is that we have any reference at all to Christ in the pagan historical works of the time. The death of one whom the average Roman would have looked upon as a religious fanatic in a far-away insignificant province would not have been considered worthy of much space by a Roman historian. Our contemporary American history textbooks, even of college level, have little or nothing to say, for instance, of Alexander Dowie or of Mrs. Eddy. There are few American college graduates who have ever even heard of the most outstanding religious leader and "messiah" among our own American Indians, Wovoka (Jack Wilson), the Paiute medicine-man, who was the founder in 1888 of the great Ghost Dance religion which spread like wildfire among most of the Indian tribes of the western United States from the Missouri to and beyond the Rockies.

There are a few garbled references to Christ in the rabbinical literature. But the Jews followed pretty consistently the policy of silence.

Christian Sources

Among the Christian sources are many works, some of them dating back to the first century, in which references to Christ frequently occur. Some of these works were written by the Fathers, others by early heretics or unknown authors.

Our chief sources for the life of Christ are of course the twenty-seven books of the New Testament. Of these twenty-seven, the first five are dominantly historic in nature, the next twenty-one, the Epistles, are didactic, and the last work, the Apocalypse, is a prophetic vision.

Both in the Apocalypse and in the Epistles are a great many scattered historic facts regarding Christ. We may add in passing that the Acts of the Apostles and nearly all the Epistles are accepted on all sides, by Catholic, Protestant and rationalist, as genuine documents dating mainly back to the period from the death of Christ (probably in 29 A. D.) to the fall of Jerusalem in 70 A. D. They represent the testimony either of eye-witnesses, as in the case of St. Peter's First Epistle, or of those who, like St. Paul and St. Luke, were in intimate personal touch with eye-witnesses.

The main New Testament sources for the life of Christ are the four Gospels, and, in minor but still important measure, the Acts of the Apostles. Before approaching directly the two problems of the authenticity and historic validity of the four Gospels, some idea of the content, and manner of writing and of publishing the books of the New Testament in general and the four Gospels in particular may be premised.

The Gospels

Of the four Gospels, the first three, Matthew, Mark, and Luke, follow in the main the same general order and cover to a considerable extent the same ground. They treat more particularly of Christ's ministry in Galilee. The relation of the first three Gospels to one another is a highly complicated technical question known as the Synoptic Problem. The precise manner in which the three Synoptic Gospels have depended on one another, on a common oral tradition, or on other sources is a question that has given rise to an unending abundance of literature and theory. The final solution of all the details of this question may require generations more of investigation, if it ever comes. It is generally held, both by Catholic and by non-Catholic scholars, that the three first Gospels were written somewhat earlier than the fourth Gospel, that of St. John. The fourth Gospel, while in agreement with the first three so far as it goes, emphasizes, in the main, acts and sayings of Christ which are omitted in the first three Gospels, and deals chiefly with His ministry in Judea.

The whole New Testament was written in the Greek language, except the original of St. Matthew's Gospel which was first composed in Aramaic, the Semitic dialect then in use in Palestine and the language which Christ Himself used in most at least of His preaching. The books of the New Testament, including the Gospels, had originally no punctuation, nor were they divided into chapters and verses as we find them divided in our modern printed Bibles. The original documents were almost certainly written on papyrus, the "paper" in common use at the time. It was customary to gum the pages together, thus making a long roll, which was wound on two wooden cylinders. The Acts of the Apostles, for instance, which occupies about sixty-five pages of a small double-column pocket edition of a New Testament, formed a roll probably about thirty feet in length.

The manner of publishing the various books of the New Testament was of course quite different from our own. Today a book published in the city of New York in the early part of the year may be found in the libraries and bookstores of China and Australia before summer time. The books of the New Testament, written at various times and places over a period of half a century, spread less systematically and more gradually. By the middle of the second century, however, probably all of the larger Christian churches and communities had in their collections the four Gospels and many or most of the other books of the New Testament. It need hardly be added that, before the employment of movable printing types in Europe in the 15th century, copies of the books of the New Testament, as of all other books, had to be made by hand.

One or two further points may be added regarding the Gospels in particular. The "biographers" of Christ felt free, as we frequently do in our modern biographies, to depart from strict chronological order and to group their material at times according to topics. For instance, it is possible that what we call the Sermon on the Mount (Mt. v-vii) may represent excerpts from many of our Lord's sermons.

Again, St. Matthew, for instance, groups together a number of our Lord's parables which were seemingly spoken on different occasions.

The Gospels contain only a fraction of all that our Lord must have said. The fourth Gospel gives us about eight thousand words spoken by our Lord. An ordinary radio announcer, speaking continuously, would say about this many words in an hour, while a rapid lecturer may easily utter fifteen thousand words in the same time. The first three Gospels together give about three times as many of our Lord's words as does St. John. Yet Christ preached publicly for nearly three years, to say nothing of his intimate, informal instructions to his immediate disciples. We have therefore only a relatively small fraction of all that our Lord must have said. Many of the sermons reported are seemingly only short striking excerpts, the evangelists apparently doing what a modern newspaper reporter does in giving an account of a public address, namely, selecting only the more salient remarks. Probably, too, many of our Lord's recorded sayings were oft-repeated ones, or key utterances drilled in accordance with the Oriental custom of the day, into the memory of His disciples word for word.

So much by way of general introduction. We may now turn more definitely toward the two chief problems: first, the authenticity of the Gospels; secondly, their historic reliability.

The Authenticity of the Gospel Texts

By authenticity we mean that the Gospels have come down to us intact without interpolation or garbling, that the texts are today what they were when first written by their authors. That the Gospels in particular, and for that matter the New Testament in general, are substantially authentic is now well recognized among all scholars who are specialists in the field, whether they be Catholic, Protestant, or rationalist. Only a few very minor phrases or passages here and there are still questioned. For example, the clause, "For thine is the kingdom, and the power, and the glory, for ever," with which many non-Catholics close the "Our Father," occurs in some of the manuscripts. Scholars, however, including the modern revisers of the King James Version, generally recognize today that this clause, which is found in some early manuscripts but which is absent from most of them, particularly the oldest ones, is not part of the original text. The clause was in all probability one written by someone on the margin of a manuscript, just as we might write marginal notes on a textbook. A later copyist, using the manuscript as a model, seemingly incorporated this marginal note into his manuscript copy, whence it was copied into others. The clause, it seems, comes originally from the liturgy of the day, and is thus like the "Glory be to the Father" which we add to the psalms.

The evidence that the New Testament writings, and in particular the Gospel, are authentic, that is, that the texts as we have them today are identical with the texts as originally written, may be summarized as follows. Today we have nearly 1300 manuscripts of the Gospels in Greek alone, to say nothing of the many in other languages. Some of the earliest and more important manuscripts are the Vatican Manuscript at Rome and the Sinaitic at Leningrad, both of the fourth century A. D.; the Alexandrian at London and the Codex Ephraemi rescriptus at Paris, of the fifth century; and the Codex Bezae at Cambridge, England, of the fifth or sixth century. The papyrus on which the original Gospels were probably written is perishable, and must have soon been worn out from frequent use in the early Church. The situation as regards the New Testament manuscripts is very similar to that regarding the manuscripts of our secular documents from classical times. For instance, the earliest manuscript of Vergil, in the Vatican Library, dates from the fourth century A. D.; our earliest of Homer's Iliad, in the Ambrosian Library at Milan, dates from the fifth century.

Our extant manuscripts carry us back then to the fourth century, and all of them agree as to text. Although this is about three centuries after the originals were written, the problem of bridging this interval is a relatively simple one. We know from independent sources that the Gospels were translated into many languages, the Syriac and first Latin translations having been made as early as the second century. All of these translations substantially agree.

We are, however, able to get back still further through obvious allusions to texts in the Gospels and to actual quotations therefrom in the early Christian literature. For instance, even were all manuscripts and translations of the Gospels lost, we could reconstruct most of the text of the Gospels from the vast number of quotations in the writings of Origen, Clement of Alexandria, Irenaeus, Tertullian and Cyprian who were active in the first half of the third century and the second half of the second. Our present text can also be checked up at many points by quotations of or allusions to passages of the Gospels in the writings of Justin, Papias, and Marcion, who were active around the middle of the second century, and in still earlier Christian literature, such as the Second Epistle of Clement, the Epistle of Barnabas, the so-called Gospel of Peter, the Teaching of the Twelve Apostles, the Pastor of Hermas, and the writings of Sts. Polycarp, Ignatius, and Clement, which date back from the middle of the second century into the fourth quarter of the first.

The manuscripts, translations, and citations just referred to agree textually, and form a great body of converging and cumulative evidence for the authenticity of our Gospel text in general, that is today recognized on practically all sides as convincing and conclusive. There is no difference of view among scholars of any school, except as regards a very rare phrase, or sentence, or passage, in other words, except as regards about one to two per cent of the whole text. Durand remarks, of the whole New Testament, "perhaps even the number of passages of which the authenticity has not yet had a sufficient critical demonstration does not exceed twelve, at least as regards substantial alterations" (Cath. Encycl., "Testament, New," 534).

The Historical Credibility of the Gospels

More important than the question of authenticity is that of the historical value or credibility of our sources, particularly the Gospels. That the text we have today is identical with the text as originally written in the first century is a link in the chain of evidence for the credibility of our sources, but does not alone constitute proof of historical reliability. We know, for instance, that we have the original authentic text of Tennyson's "Idylls of the King," but our knowledge of the authenticity thereof does not prove that the "Idylls of the King" is a work of historical value. By credibility or historical validity we here mean that our sources, the Gospels in particular, are reliable historical documents. We mean this and nothing more. We are not speaking of them as inspired documents, as the word of God, but as historical documents giving a thoroughly reliable and dependable account of the facts as they actually happened.

In testing the historical reliability of the Gospels, we use precisely the same methods and technique that we use in testing the historical reliability of a document of profane history. The evidence we use in such matters is of two kinds, external and internal. By external evidence is meant testimony as to authorship and date of publication given by other sources whose reliability is independently verifiable. By internal evidence we mean such evidence of authorship and reliability as can be found in the documents themselves.

a. The Authors. 1. *External Evidence.* Earlier in the present chapter we have noted that the first three Gospels,—Matthew, Mark, Luke,—form a group by themselves and are known as the Synoptic Gospels, while the fourth Gospel is distinguished from the three in certain respects. In discussing the evidence for the reliability of the four Gospels we shall deal, first, with the three Synoptic Gospels, and later with the Gospel of St. John.

An unbroken series of historical documents leading back to the first century consistently ascribes the first three Gospels to St. Matthew, St. Mark and St. Luke respectively. We shall cite only three of the more important witnesses.

Clement of Alexandria, born probably at Athens shortly after 140 A. D., a highly cultured, well-read, and widely traveled man, the author of many able works, and a professor at the great center of learning, Alexandria, wrote as follows: "The Gospels containing the genealogies [Mt. and Lk.] were written first. The Gospel according to Mark was composed in the following circumstances: As Peter had publicly preached the word in Rome and proclaimed the gospel by the spirit, the many who were there besought Mark, as one who had followed him a long time and remembered his sayings, to draw up a narrative of them. And he composed the Gospel and gave it to those who had asked for it. Peter, when he learned this, did not directly forbid or encourage it. But John, the last of all, seeing that what was corporeal was set forth in the gospels, on the entreaty of his intimate friends, and inspired by the Spirit, composed a spiritual gospel." Clement of Alexandria was not only one of the ablest men of his time, but was also in a position to be well informed in a matter of this kind. This particular tradition, he states, was gotten by him from older men, his predecessors at Alexandria.

The next witness we shall summon is St. Irenaeus. He was born in the first half of the second century in Asia Minor, was, like Clement, a widely traveled man, knew well the territory from Asia Minor to France, and was distinguished for his inquiring type of mind and historical sense. He writes as follows: "Matthew also issued a written gospel among the Hebrews in their own dialect, while Peter and Paul were preaching in Rome and laying the foundations of the Church. After their decease, Mark, the disciple and interpreter of Peter, did also hand down to us in writing what had been preached by Peter. Luke, also, the companion of Paul, recorded in a book the gospel preached by him. Afterwards, John, the disciple of the Lord, who also had leaned upon His breast, did himself publish a gospel during his residence at Ephesus in Asia." St. Irenaeus had personally known Polycarp and a number of the older men who were contemporaries and pupils of St. John, the last of the Apostles, in Asia Minor.

The third and last witness we shall call is Papias, born about 70 A. D. Papias gathered his information, personally, from some of the immediate disciples of our Lord, and, in the opinion of many of the best scholars, from St. John the Apostle himself. We are informed by Papias, who wrote about 125 A. D.: "The presbyter said this: 'Mark having become the interpreter of Peter, wrote down accurately whatever he remembered. It was not, however, in exact order that he related the sayings or deeds of Christ. For he neither heard the Lord nor accompanied Him. But, afterwards, as I said, he accompanied Peter, who accommodated his instructions to the necessities (of his hearers), but with no intention of giving a regular narrative of the Lord's sayings. Wherefore, Mark made no mistake in thus writing some things as he remembered them. For, of one thing he took especial care, not to omit anything he had heard, and not to put anything false into the statements. . . . Matthew put together the oracles (of the Lord) in the Hebrew language, and each one interpreted them as best he could.' "

The presbyter or elder referred to in the quotation was named John, and a good many of the best scholars consider this presbyter John to be no other than John the Apostle. But in any case the words of the "presbyter" go back to the end of the first century, when St. John the Apostle was probably still living, and when Matthew, Mark and Luke had been dead not more than a generation.

This documentary testimony as to the authorship of the Gospels could be amplified. The three sources given will, however, suffice for our purpose. We may merely note in passing that it is testimony that is not local but geographically widespread, harking from the various parts of the Empire from Italy and France to northern Africa and Asia Minor. It is, moreover, a definite, consistent, fully accepted thing, against which there is not a single historical fact in contradiction, and with which, as we shall see, the internal evidence is in full agreement. Finally, the tradition is not a mere matter of vague hearsay, but one which runs by short steps back to the very time of the Apostles themselves and which is already well established by the end of the first century. If spurious, it would certainly be odd that two of the four Gospels should be ascribed to relatively obscure personages, Mark and Luke, instead of to great outstanding leaders like Peter, Paul or

James, or at least to outstanding disciples of the Apostles like Barnabas, Mathias, Titus or Timothy.

> "The Gospels rank among the best attested works of the Graeco-Roman world. They are better attested than the works of Pindar, or Xenophon, or Horace; of Pliny, Polybius, or Suetonius; of Terence or Plautus, Sophocles or Euripides, or of a score of others, the genuineness and authenticity of whose writings are cheerfully accepted by every classical scholar in the world. For instance: Is there a Greek historian more unquestionably received, more absolutely believed, more respected as an utterly reliable source of information than Thucydides? Yet, the first allusion to Thucydides as author of his works occurs some two hundred and twenty years after his death, in the pages of another historian called Polybius!" (Arendzen, Gospels, p. 27).

2. *Internal Evidence.* Let us turn from the external to the internal evidence. Our problem is: How far does the evidence of the Gospel texts themselves bear out the external evidence as to authorship? Owing to limitations of space we shall select just one of the Gospels, that of St. Luke, for detailed treatment. Those who are interested can follow up the other Gospels from easily accessible sources. The external evidence holds that the writer of the third Gospel was Luke, a physician and companion of St. Paul. Some of the internal evidence independently pointing to the same conclusion will be summarized briefly in the following paragraphs.

(*a*) The author was a *companion of St. Paul.* That the Acts of the Apostles and the third Gospel were written by the same person is clear not only from the marked similarity in ideas, literary style and vocabulary, but also from explicit statements in the two works. "The former treatise I made, O Theophilus, of all things which Jesus began to do and to teach, until the day on which, giving commandments by the Holy Ghost to the apostles whom he had chosen, he was taken up" (Acts i. 1-2). Compare this with the following from the introductory sentences of the third Gospel: "It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus" (Lk. i. 3).

It is recognized by practically all scholars that the author of the Acts was a companion of St. Paul. Therefore, the author of the third Gospel was a companion of Paul. In fact large parts of the Acts, —the so-called "we" sections,—are written in the first person plural. Here, for instance, is just one example: "And when *they* [Paul and Timothy] had passed through Mysia, *they* went down to Troas. And a vision was shewed to Paul in the night, . . . And as soon as *he* had seen the vision, immediately *we* sought to go into Macedonia, being assured that God had called *us* to preach the gospel to them. And sailing from Troas, *we* came with a straight course to Samothracia, and the day following to Neapolis" (Acts xvi. 8-11; cf. xx. 5-15; xxi. 1-18; xxvii. 1-xxviii. 16). In other words, the author writes as one of St. Paul's party, a companion and travelling mate during a considerable part of St. Paul's journeys. Writing as an eye-witness, he uses the "we" wherever he is describing events in which he personally took part and during which he was with St. Paul, but narrates in the third person the events in which he did not take part and during which he was not with St. Paul.

(*b*) The author was a *physician.* St. Paul himself refers to Luke as "the most dear physician" (Col. iv. 14). The writer of the third Gospel was a man of culture. His style is simple, elegant and graceful,—even where it reflects Jewish thought and manner of expression,—as we should expect from an educated man such as a physician would be. The prologue to the third Gospel, written in very formal style, closely resembles the introduction to two medical treatises by Dioscorides and Hippocrates. Furthermore the third Gospel uses a good many technical or semi-technical medical terms and appears to show a special interest in symptoms of diseases when narrating the cures worked by our Lord. Again, the author appears to be rather considerate of the good name of physicians themselves. For instance, in the narrative of the woman healed of an issue of blood, St. Mark writes "[*She*] *had suffered many things from many physicians,* and had spent all that she had, and was nothing better, *but rather worse*" (Mk. v. 26). The third Gospel narrates the same cure in almost the same words, but omits these two uncomplimentary reflections on the medical profession. He merely writes: "[She] had bestowed all her substance on physicians, and could not be healed by any" (Lk. viii. 43).

(*c*) The author was *Luke*. The internal evidence bears out the conclusion of the external evidence that the author of the third Gospel was a companion of St. Paul and a physician. If the external evidence is reliable in these two points there is no earthly reason for questioning its reliability on the third point, namely, that the author was Luke. We might rest the case here, but we can go farther.

First of all, we know of no other companion of St. Paul, who was a physician. Furthermore, we know not only that St. Luke was a companion of St. Paul, but also that he was his companion actually in Rome, for he is mentioned as such explicitly by St. Paul in three of the latter's Epistles, admittedly written at Rome during Paul's stay in the Eternal City whither he had gone to plead his case before Caesar (Col. iv. 14; Phil., 23-24; II Tim. iv. 9-11). That the author of the Acts, who, as we have seen, was also the author of the third Gospel, actually accompanied St. Paul to Rome is explicitly stated in the Acts (xxviii. 16). And St. Paul writing from Rome to Timothy states: "For Demas hath left me, loving this world, and is gone to Thessalonica; Crescens into Galatia, Titus into Dalmatia. *Only Luke is with me*" (II Tim. iv. 9-11).

We have here given the evidence in greatly abbreviated form. We have touched only the high spots. A great deal of further corroborative evidence could be adduced. But what has been given will be enough for our purpose. Either the external or the internal evidence taken separately would be sufficient and more than sufficient to establish the identity of the writer of the third Gospel. It is evidence as strong as we have for the authorship of perhaps any older work. The manner, however, in which the internal evidence supports the external and vice versa adds certainty to certainty in such measure as to leave no doubt in the mind of any reasonable man as to the authorship of the Gospel. It may be added that one of the ablest defences of the authorship of the third Gospel by St. Luke has come from the ablest and most scholarly rationalist of the present century, the late Adolf Harnack (d. 1930).

Not to prolong our study to undue proportions, we are omitting the internal evidence corroborating the external evidences that the first and second Gospels were written by St. Matthew and St. Mark respectively. Those interested may find an easily accessible summary of the internal evidence in the articles, "Matthew" and "Mark", in the Catholic Encyclopedia. We may merely add in passing that practically all scholars of any standing,—Catholic, Protestant, and rationalist,—admit today that Mark, the disciple of Peter was the author of the second Gospel, and that it gives us a résumé of our Lord's life and teaching as St. Peter used to give it in his everyday preaching and instruction. As regards St. Matthew, even those rationalists who question the authorship of the Gospel as it now stands by St. Matthew, very commonly hold it was St. Matthew who wrote an earlier work, the so-called "Sayings" of Christ, and that these "Sayings" are incorporated in the first Gospel. They constitute at least two-fifths of the whole text. Inasmuch as most of the other material in St. Matthew is found either in St. Mark or St. Luke, or both, even on this rationalistic hypothesis, we should still be justified in attributing to the authorship of Matthew the chief sections of the work that are distinctive of and peculiar to the first Gospel. On this point see more detailed discussion in: Arendzen, "The Gospels," ch. iv.

The Fourth Gospel. Let us now turn from the Synoptic Gospels to the fourth Gospel which in a certain sense forms a problem by itself. We have already adduced some of the external evidence from Clement and Irenaeus that the author of the fourth Gospel was no other than St. John the Apostle. A number of other witnesses of the second century, men of outstanding ability and of intellectual attainment, most of them intimately familiar with the Near East, attest the same fact. It was not a local tradition. It was spread from Antioch and Ephesus in the eastern Mediterranean area over Carthage and Alexandria in Africa, to Rome and Lyons in Europe. All the manuscripts and versions ascribe the fourth Gospel to St. John. It was moreover not a vague rumor, as we have seen. The men who witness to the authorship by John were very close to him personally or in point of time, and, some of them, closely associated with the section of Asia Minor where the fourth Gospel was written.

Those interested in this phase of the problem will find a much more detailed treatment of it in: Arendzen, "The Gospels," ch. vi.

If we turn to the internal evidence of authorship by John the Apostle, we find all of the facts in favor of such authorship. The author definitely states that the Gospel was written by "the disciple whom Jesus loved," the one who rested beside Him at the Last Supper, and who stood beneath the cross. There can be no reasonable question but that the disciple whom He loved was none other than John himself.

It is obvious that the writer was a Jew, as was St. John the Apostle. He writes, it is true, in Greek, but the mode of thought is that of a Palestinian Jew, and in some respects the construction is Aramaic. The writer is intimately familiar with Jewish customs, and speaks of them in the most simple and casual way, just as we might describe a football or baseball game using the current vernacular of the sporting page and taking for granted that our hearers or readers understood the game just as we do.

The writer, moreover, was one who knew Palestine itself intimately. For instance, He speaks of Cana as Cana *in Galilee* (ii. 1; iv. 46), to distinguish it from another village of the same name nearby in Syria. The village is known today as Kefr-Kenna. He knows well the villages around the Lake of Genesareth, the size of the lake (vi. 19; cf. Mk. vi.

47), the mountain that borders it on the northeast (vi. 3, 15). He knows that Ennon near Salim was a place where there was plenty of water for John the Baptist to use in baptizing the people (iii. 23). The very place was rediscovered in 1892. These and scores of other details are scattered all through the fourth gospel (cf. also infra, pp. 407-12), and commonly in the most *casual, offhand,* and *implicit manner,* as we ourselves would write of the ins and outs of the city of our birth and rearing.

There are many other indications that the author was an eye-witness. Here is one further illustration. The writer of the fourth Gospel often puts in here and there little descriptive remarks and touches of local color that have no bearing on the narrative itself and that could be left out without hurting it in the least. For instance, in the account of the multiplication of the loaves, he remarks that "there was much grass in the place" (vi. 10). This has nothing particularly to do with the narrative. But interpolating such remarks is exactly what you and I do continually and unconsciously when we are describing a scene or event of which we were actual witnesses.

It is agreed on all sides that the events narrated in the fourth Gospel are not in contradiction with those narrated in the other three Gospels. Those who attack the fourth Gospel as unreliable bring up the charge that, while not in contradiction with the other Gospels, nevertheless it narrates events not contained therein, and consequently is open to suspicion. It is difficult to see the logic of such a charge. If the Gospel had been a forgery, it is more likely that the writer would have built upon and amplified the three already existing Gospels, just as did, in point of fact, the forgers of many of the apocryphal, spurious Gospels never accepted by the Church. The very independence of the fourth Gospel is instead a ground for concluding that the writer must have been one who had great authority in the early Christian community, and one who knew his facts so clearly and so at first hand that he could afford to be careless and negligent of what the other three evangelists had written.

Taking both the external and internal evidence into account, we have solid historical ground for concluding that the writer of the fourth Gospel was no other than St. John the Apostle. Only on this hypothesis can we adequately explain the massive external and internal evidence and the close correspondence and harmony of the one with the other. The authorship of the fourth Gospel would probably never have been attacked, were it not that this Gospel is in places a little more explicit regarding Christ's claims to divinity. To this point we shall return later. In reality there are few works of classical history whose authorship is so well attested as the authorship by St. John the Apostle of the fourth Gospel.

For further details on the internal evidence on the authorship of the fourth Gospel see: Arendzen, "The Gospels," ch. vii-viii.

Dates. Regarding the dates of the three Gospels there has been much discussion among both Catholic and non-Catholic scholars. Catholic scholars have generally held that the first three Gospels were all written before 70 A. D. Rationalist scholars have tended to put the dates later. A century ago the Gospels were ascribed by Strauss to the late second century. But since then, and particularly in the last three decades, there has been a very decided tendency among rationalist scholars to ascribe dates to the Gospels that are much earlier, and in fact that agree very largely with the dates held by Catholic specialists. For instance, it is now pretty generally held on all sides that at least Mark was written prior to the year 70 A. D., and Luke around 70, and that Matthew must have been written well before the year 100 and nearer to the year 70 than to the year 100. Quite a few scholars place the writing of Luke as very likely prior to 70.

There is fairly general agreement, too, even in the rationalist camp, that these three Gospels represent in the main the knowledge and traditions of the early Christian communities of the first generation after Christ. It is also usually considered, for various reasons, that the Gospel of John was written later than the other three Gospels. It was probably written somewhere between 80 and 100. John was then a very old man, the last survivor of the Apostolic band, and was living at Ephesus, where he later died and was buried.

b. The authors knew the facts. Let us now take a little closer view of our witnesses, namely, of the authors of the Gospels and of the Epistles, of their sources of information, and of their opportunities for knowing the facts. Our chief witnesses are Matthew for the first Gospel, Peter and Mark for the second, Paul and Luke for the third, John for the fourth. In addition we have the witness of Peter, Paul, and John in the Epistles.

St. Mark was in close touch over a long period with St. Peter of whose teaching he was the chronicler, and St. Peter was of course a capital eye-witness and first-hand attestor of the acts and sayings of Christ. Mark, moreover, was in long and close personal touch with the earliest Christians in Jerusalem, Palestine, Asia Minor and Rome. He was with Sts. Peter and Paul in Rome before their death. He was a cousin and associate of Barnabas, who was converted at Jerusalem, in the first decade of the Church. Mark's mother was a prominent member of the infant church in Jerusalem, and it was to her home that Peter came when he was released from prison in the year 42-43 A. D. Mark was associated with Paul and Barnabas in their early missionary labors, and later with Barnabas alone.

Matthew and John were two of the twelve Apostles, the personal companions of Christ during the three years of His public mission.

Luke was a companion of Paul in close personal touch with him. Paul who was converted not later than 35 A. D., made five visits to Jerusalem in the years 37, 44-45, 49-50, 53, and 57. On his visit to Jerusalem in the year 37 he spent fifteen days with Peter and also saw the Apostle James. He witnessed the stoning of the proto-martyr, St. Stephen. He was intimately associated with Barnabas, and was in long personal touch with many of the earliest Christian communities. Luke, in addition to the information gotten from St. Paul, was also in personal touch with Mark at Rome. Earlier, about the year 57, he lodged in Jerusalem with Mnason, one of the old disciples of our Lord, and saw there the Apostle James and other older men. In the same year at Caesarea he lodged with Phillip, one of the seven who were chosen deacons in 33 A. D. Moreover, Luke in the beginning of the Gospel explicitly says that he made it a point to get in touch with those "who from the beginning were eye-witnesses and ministers of the word."

In other words, the authors of the four Gospels, our chief sources for the life of Christ, and of the Epistles, less important but very valuable sources, were not men who lived a century after the events which they describe. They were eye-witnesses or else in intimate and prolonged touch and association with eye-witnesses. Quite apart even from the

Apostles themselves, there were living in Jerusalem and in Palestine hundreds and thousands who had seen and heard Christ in the flesh. There was every opportunity of getting at the facts from those who knew the facts at first hand. We are here then dealing with no late tradition, but with people who were the intimate associates of our Lord or who had seen Him and heard Him as he wandered from end to end of Palestine. It may be fairly questioned if there be any older work of secular history which rests so solidly upon the concordant testimony of so many eye-witnesses and contemporaries as do the Gospels and Epistles.

So far we have adduced some of the main lines of evidence showing that the authors of the Gospel were in the best possible position to know the facts either from personal observation or from living eye-witnesses. We have further to inquire whether in reporting the facts the authors have done so truthfully.

c. The authors were sincere. Theoretically one might argue that the authors, although in the best position to get the facts, may have deliberately twisted and misrepresented them. This theory was actually maintained back in the eighteenth century by the rationalist Reimarus. It need not detain us. First of all, the theory has not a shred of evidence in its favor. It has a mass of evidence against it. No one can read the Gospels without receiving the most direct and convincing impression of the simplicity and straightforwardness that mark every page. Again, men do not die for a lie or a fraud. And that is exactly what two at least of the men, St. Peter and St. Paul, did. Then, too, the authors narrate with the utmost frankness and without offering "alibis," their own shortcomings and weaknesses, such as treason and cowardice, which reflect the worst upon them. In the second place, to the credit of rationalist scholarship, Reimarus' theory has been utterly discredited by rationalists themselves for two centuries and more, and no living rationalist scholar of standing today holds the theory of deliberate deception or anything like it.

d. The authors wrote accurately. We have seen that the authors of the Gospels and Epistles were either eye-witnesses of the events which they describe or else were in intimate personal touch with such eye-witnesses. Hence, they were in the very best position to know the facts. We have further seen that the authors certainly did not deliberately distort the facts, as is now recognized by competent scholars of all schools, Catholic, Protestant and rationalist. These two facts are alone sufficient ground to establish the historic reliability of the Gospels and Epistles. We are able, however, to go very much farther than this and to adduce abundant additional objective proof of the credibility of the Gospels by two methods of checking up: the first, from a comparison of the Gospels with other sources; the second, from a study of the Gospels themselves.

1. *The Gospel narratives harmonize with our other sources.* The accuracy of the Gospels is attested in innumerable details by our great mass of information available from contemporary non-Christian writings, monuments, coins, inscriptions, and so forth. Two important points have to be held in mind. First, the period in which our Lord lived is apt to seem to us of the twentieth century as belonging to the dim obscure past, to the twilight of history, so to speak. This misconception is very far from the truth. As a matter of fact, there are few periods of history so well known today down to very minute details, as the period in which Christ lived. He lived at the very flood tide of the great Greco-Roman culture. A few generations ago, our knowledge of this period was very limited. This, however, has all changed. A great number of historical and literary writings, not only in Latin and Greek but in other languages, have come down to us and have been studied with the most intensive scientific acumen. Archeological investigation of the most elaborate description has revealed to us many of the most intimate details of life as it was lived in our Lord's time. An unending mass of inscriptions have been discovered. The monuments have been made to tell the story of the past. Even from the coins has been wrung a vast armory of important facts and dates. Intensive study of present-day customs

in the highly conservative Near East has vividly clarified the identical customs referred to casually or described in detail in the Gospels.

Our ancestors knew but little of all this. The advances of modern historical, archeological, and ethnological science have reconstructed, quite independently of the Gospels, the life and culture of the peoples among whom Christ lived and among whom the early Church spread, with an amplitude and an exactitude equalled for few periods of history. Today we probably know more about the life and culture of the Near East in the time of Christ than we know about the life and culture of our own American Colonies prior to the Revolution. That period was once dim and obscure. Today it is no longer so. The Klieg lights of research have brought out its most intimate details.

A second point which has to be held in mind is the important fact that the Jewish life and culture of the period of our Lord and of the early Apostolic age came to a sudden, dramatic and catastrophic end in the year 70 A. D., when Jerusalem was destroyed and Palestine laid waste and the people scattered like leaves before an autumn storm. A great thriving civilization came to a complete end over night. The land was turned into a desert. The institutions, the life, the culture of Jerusalem and Palestine were killed at a single blow.

The Gospels mirror vividly and exactly the religious, cultural and geographical conditions that, we know from our other sources, prevailed in Jerusalem and Palestine prior to the great catastrophe of the year 70, and the first three Gospels give no inkling whatsoever that such a catastrophe had occurred. This last point is one of the reasons which justify us in placing the writing of the first three Gospels as prior to the year 70. It would require many volumes to give in detail the myriad correspondences between the facts narrated in the Gospel, and the facts known to us from secular historical and archeological science. We shall be obliged to confine ourselves to noting only a few samplings.

St. Luke (Lk. iii. 1-2) in minute detail fixes the date at which John the Baptist began his preaching: "In the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the country of Trachonitis, and Lysanias tetrarch of Abilina; under the high-priests Annas and Caiphas." Here is a whole group of statements of historical facts all of which check up with the utmost accuracy with our knowledge of the very complex political situation of the time, and with what we know of the various rulers here mentioned (cf. C. E., "Luke, Gospel of St.," for details). We know, for instance, a good deal about Annas and Caiphas from independent sources. It would seem very strange at first sight that Luke should mention two high priests. Annas, as the historian Josephus Flavius records, had been high priest from the year

6 A. D. and had been deposed in 15 A. D. by Valerius Gratus. The Annas family was enormously wealthy and is reported to have acquired a good deal of its wealth through profiteering in connection with the sale of religious objects and animals for the temple sacrifices. The position had become a sort of family graft. Five of old Annas' sons became high priests, as did, about 18 A. D., his son-in-law, Joseph, surnamed Caiphas, buying his way, as likely as not, to the job. Caiphas was later deposed by the Roman legate Vitellius in 36 A. D. Had Annas and Caiphas been living a couple of decades ago a famous American President would have included them among his "malefactors of great wealth." The old man, Annas, was at the time of John the Baptist's mission no longer in office, but as a former high priest he still kept the title, and, as head of the grafting family, he still wielded influence, while Caiphas was the official high priest, who had been appointed by the predecessor of Pontius Pilate and had been kept in the job when the latter took up the reins of office.

Some further examples may be given from climatology and geography. "And he [Christ] said also to the multitudes: When you see a cloud rising from the west presently you say: A shower is coming: and so it happeneth" (Lk. xii. 54.) Such weather lore sounds rather strange for those of us in the United States who happen to live on the Atlantic Coast. Our rain usually comes from the east; but in Palestine rain comes almost always from the west. St. John (xi. 18) puts Bethany at "about fifteen stadia," i. e., about 3000 yards, from Jerusalem. This town, still there, is now called El-'Azarieh, after Lazarus whom Christ raised from the dead in Bethany. St. John in his account of the Passion reports the rabble as taunting Pilate: "If thou release this man, thou art not Caesar's friend" (xix. 12). As a matter of fact, we know from independent evidence that Pilate had already been rebuked by Caesar in connection with another affair and the taunt was a decidedly pointed one. The term Caesar's friend or *amicus Caesaris* was in a certain sense an official title which had been introduced only a short time before the event which St. John is recording.

The following passage is given in full partly to illustrate the knowledge of the writer of the Gospel, partly to give an idea of the vividness of his style of narration.

> Verse 3. He [Our Lord] left Judea, and went again into Galilee. 4. And he was of necessity to pass through Samaria. 5. He cometh therefore to a city of Samaria, which is called Sichar, near the land which Jacob gave to his son Joseph. 6. Now Jacob's well was there. Jesus therefore being wearied with his journey, sat thus on the well. It was about the sixth hour. 7. There cometh a woman of Samaria, to draw water.
>
> Jesus saith to her: "Give me to drink." 8. For his disciples were gone into the city to buy meats.
>
> 9. Then that Samaritan woman saith to him: "How

dost thou, being a Jew, ask of me to drink, who am a Samaritan woman? For the Jews do not communicate with the Samaritans."

10. Jesus answered, and said to her: "If thou didst know the gift of God, and who he is that saith to thee, 'Give me to drink,' thou perhaps wouldst have asked of him, and he would have given thee living water."

11. The woman saith to him: "Sir, thou hast nothing wherein to draw, and the well is deep; from whence then hast thou living water? 12. Art thou greater than our father Jacob, who gave us the well, and drank thereof himself, and his children, and his cattle?"

13. Jesus answered, and said to her: "Whosoever drinketh of this water, shall thirst again; but he that shall drink of the water that I will give him, shall not thirst for ever. 14. But the water that I will give him, shall become in him a fountain of water, springing up into life everlasting."

15. The woman saith to him: "Sir, give me this water, that I may not thirst, nor come hither to draw."

16. Jesus saith to her: "Go, call thy husband, and come hither."

17. The woman answered, and said: "I have no husband."

Jesus said to her, "Thou hast said well, 'I have no husband.' 18. For thou hast had five husbands; and he whom thou now hast, is not thy husband. This thou hast said truly."

19. The woman saith to him: "Sir, I perceive that thou art a prophet. 20. Our fathers adored on this mountain, and you say, that at Jerusalem is the place where men must adore."

21. Jesus saith to her: "Woman, believe me, that the hour cometh, when you shall neither on this mountain, nor in Jerusalem, adore the Father. 22. You adore that

which you know not; we adore that which we know; for salvation is of the Jews. 23. But the hour cometh, and now is, when the true adorers shall adore the Father in spirit and in truth. For the Father also seeketh such to adore him. 24. God is a spirit; and they that adore him, must adore him in spirit and in truth."

25. The woman saith to him: "I know that the Messias cometh (who is called Christ); therefore, when he is come, he will tell us all things."

26. Jesus saith to her: "I am he, who am speaking with thee."

27. And immediately his disciples came; and they wondered that he talked with the woman. Yet no man said: What seekest thou? or, why talkest thou with her?

28. The woman therefore left her waterpot, and went her way into the city, and saith to the men there: 29. "Come, and see a man who has told me all things whatsoever I have done. Is not he the Christ?"

30. They went therefore out of the city, and came unto him.

31. In the mean time the disciples prayed him, saying: "Rabbi, eat."

32. But he said to them: "I have meat to eat, which you know not."

33. The disciples therefore said one to another: "Hath any man brought him to eat?"

34. Jesus saith to them, "My meat is to do the will of him that sent me, that I may perfect his work. 35. Do you not say, 'There are yet four months, and then the harvest cometh?' Behold, I say to you, lift up your eyes, and see the countries; for they are white already to harvest. 36. And he that reapeth receiveth wages, and gathereth fruit unto life everlasting: that both he that soweth, and he that reapeth, may rejoice together. 37. For in this is the saying true: That it is one man that

soweth, and it is another that reapeth. 38. I have sent you to reap that in which you did not labour; others have laboured, and you have entered into their labours."

39. Now of that city many of the Samaritans believed in him, for the word of the woman giving testimony: 'He told me all things whatsoever I have done.' 40. So when the Samaritans were come to him, they desired that he would tarry there. And he abode there two days. 41. And many more believed in him because of his own word. 42. And they said to the woman, "We now believe, not for thy saying: for we ourselves have heard him, and know that this is indeed the Saviour of the world" (Jn. iv. 3-42).

Let us look a little more closely at this narrative.

Verse 4. "Of necessity." A glance at the map of Palestine will make this clear.

v. 5. "Sichar." The town is still there, being called now 'Askar.

v. 6. "Jacob's well" (cf. verse 11: "the well is deep"). The well exists at this very spot. It is 32 meters deep, one of the deepest, if not the deepest, in all Palestine.

v. 9. It was forbidden to Jews to take food or drink from or to have communication with the Samaritans. The Jews considered them as semi-pagan heretics.

v. 15. The woman is possibly indulging in a little sarcasm or banter.

v. 19. She changes the subject abruptly from husbands to religion. She was, as the sequel shows, religiously inclined. Perhaps, too, the conversation was becoming too pointed for her.

v. 20. The mountain, not mentioned here by name, is Mt. Garizim, where the Samaritans did worship. It is visible from Sichar. The author knows this well. Note the casual way in which reference is made to it. The Jews held that sacrifice must take place only at Jerusalem.

v. 25. The Samaritans believed, like the Jews, in the coming of the Messias.

v. 35. Around Sichar was some of the most fertile land of Palestine. Note again the casualness of the reference.

Here are two more illustrations. Mark (xiv. 26, 32) states that, after the Last Supper, Christ and the apostles "went forth to the Mount of Olives" and came to "a farm called Gethsemani" (cf. Mt. xxvi: Lk. xxii). John mentions neither the Mount of Olives nor Gethsemani, but says: "He went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples" (Jn. xviii. 1). All these places are fully identified, and to get from Jerusalem to Gethsemani the brook of Cedron has to be crossed.

Mark in narrating how Christ walked on the waters of the Sea of Galilee states that it occurred when the disciples' ship was "in the midst of the sea" (vi. 47), or, as we should say, about half-way across. John says it occurred "when they had rowed about five and twenty or thirty stadia" (vi. 19), that is, between three and four miles. Actually the lake is about seven and a half miles wide. Incidentally, the "*sea* of Galilee" is in reality a relatively small oval lake, only thirteen miles long by seven and a half wide, although the natives called it a "sea." Luke, writing for the great Greco-Roman world, calls it a "lake" (v. 1; vii. 22). John, writing as he did at a later date, called it also the sea "of Tiberias" (vi. 1; xxi. 1). The town of Tiberias was founded on its shores in 17 A. D., only about a decade before our Lord's mission began. By the time John wrote, the sea of Galilee was better known as the sea of Tiberias, so John, as one reared on the lake, uses both terms: "the sea of Galilee, which is that of Tiberias" (vi. 1), while the other Evangelists, writing earlier, use only the older Jewish name, "sea of Galilee," or as in Luke, "(lake) of Genesareth."

These are all details. But it is just the accumulation of hundreds of such details, given implicitly and casually in the Gospels, that betrays intimate first-hand knowledge on the part of the writers and their informants. Through all this intricate maze of geographical, climatic, political, religious and other conditions, the writers thread their way, with never a false step, with never a minutest phrase that jars upon the scene as we know it from other sources, with a casual sureness of touch that betokens complete and confident familiarity with the facts. We cannot of course demonstrate from this intimate knowledge *alone* that the Gospels are historically dependable. But it does notably corroborate the many other evidences for their dependability, particularly if we take into account the conditions of time and place. For all this elaborate and complex culture which the Gospels reflect was destroyed in the year 70. It would be very unlikely indeed that late writers, unfamiliar personally with the facts that they describe, could have reproduced this culture so accurately, so minutely and in such vividly casual language.

It goes without saying of course that not every event recorded in the Gospels can be independently verified from outside sources. No reasonable man would expect this, any more than he would expect every event recorded in Boswell's life of Johnson or in Pepys' Diary to be verified by independent contemporary documents. We do, however, find that wherever the facts recorded in the Gospels can be controlled by our secular information, they tally perfectly with what we know from the latter source. The facts that can be so controlled are not a mere half dozen scattered here and there through the Gospels, but are numbered in their scores and hundreds. If the secular historian were able so to check up all of even his most dependable original documents, he would consider himself lucky indeed.

2. *The Gospels themselves ring true.* Our second criterion of reliability may be found in the Gospels themselves. We shall here again merely skim lightly over a vast field and present certain illustrations rather than attempt to cover the field with anything like adequacy.

One of the most striking things about the Gospels, a characteristic that leaps at us from every page, is their marked simplicity, directness, and objectivity. No words are wasted. One would think he were dealing with cablegrams where every word would cost money. There are no more impersonal documents in all human literature. Even the faults, sins and treasons of the chief actors are set down without comment, excuse, or extenuation. Men do not write romance in a style of this kind. Again a man might confess in public his convivial excesses, but he does not say much about the meaner and weaker things he does, let alone invent such stories. Yet these are the very things which the writers of the Gospels describe with the utmost frankness: the faint-hearted denial by Peter, the cowardice of the whole group of disciples when they ran away in the night and left Christ in the hands of his captors. In their utter impersonalness, simplicity, and objectiveness the Gospels ring true as judged by any canon of literary or historical criticism.

In many of the saying of Christ, as reported, there is a rhythm that is as unique as it is incisive. Take, for instance, some of the parallels, antitheses and parodoxes of the Sermon on the Mount.

> No man can serve two masters.
>   For
>   either he will hate the one,
>   and love the other:
>   or he will sustain the one,
>   and despise the other.
> You cannot serve God and mammon.
>   Mt. vi. 24.

Lay not up to yourselves
  treasures on earth:
      where the rust, and
        moth consume,
      and where thieves break through, and steal.
But lay up to yourselves
  treasures in heaven:
      where neither the rust
        nor moth doth consume,
      and where thieves do not break through, nor steal.
For where thy treasure is,
  there is thy heart also.
                Mt. vi. 19-21.

Such things when said are said for all time. They are the expression of a master mind. They cannot be invented by third-rate scribblers.

There is further guarantee of reliability in the customs of the day and the conditions under which Christ is recorded as speaking. It was before the age of the printing press. It was the age of memory. Even today pupils in Oriental schools carried on according to the older traditions learn by memorizing word for word passages from books or sayings of their teachers. It was, for instance, said in praise of one of the old Rabbis, Jochanan ben Zakkai: "He never uttered a word that he had not heard from his teacher." It was the custom of the day to pay great attention to memorizing exactly what great religious and other teachers said or taught. Our Lord spoke publicly to the multitudes and, as we know, gave a great deal of private instruction to his more immediate disciples. The memory of one hearer was carefully checked by the memory of others, not only in the case of the multitudes who followed Him and hung on His words, but particularly in the case of his immediate disciples. The whole prevalent system of the day was utterly favorable to accuracy in remembering what Christ said.

We might further emphasize the archaic Palestinian character of the words ascribed to Christ, just as we should expect reliable reports of them to be. A great many Aramaic words are put into His mouth by the writers such as: *Boanerges, talitha koumi, ephpheta, abba, eloi eloi lamma sabacthani, corban, gehenna, mammona, raca.* These words would seem strangely out of place were they of a later period when the early Church had cut the apron-strings that tied her to Palestine and had become spread over the great Greek and Latin speaking world.

The figures and modes of speech ascribed to our Lord are distinctly redolent of the rural life of ancient Palestine. His sayings are honeycombed with references to the lilies of the field, the harvest and the fields of ripe grain, sheep and oxen and asses, foxes and ravens and eagles, winds and rains. It is from these things that He constructs His metaphors and draws His parables and points His lessons. No city-dwelling, Greek-speaking writer of a later period would have written in such language. St. Paul, coming from and addressing himself to these city-dwellers of the Greco-Roman civilization, draws his figures from quite a different circle of ideas: from the wrestling and boxing and racing of the athletic world; from the armour and breastplates and swords of the military world; from the ambassadors of the political world.

These and many other facts point unmistakably to the conclusion that the sayings recorded of Christ were uttered in Jewish surroundings on the very soil of Palestine, to the peoples of the little villages and countrysides, or to the religious leaders of the Jewish metropolis, just as we would expect Christ to have spoken. Had they been invented later they would unquestionably have reflected the more sophisticated Greco-Roman urban life with which Christianity came in contact after it entered the world arena of Greco-Roman civilization. This entrance occurred only a little more than a decade after the death of Christ Himself, while by the end of the first generation after Christ the Church had become almost entirely disassociated from this primitive rural, Jewish, Palestinian milieu.

Summary. Much more could be said, but it has been our purpose, not to cover the field technically, but merely to give some inkling of the general method and technique by which we establish the historical reliability of the New Testament, and of the Gospels in particular. We may summarize the procedure as follows. First, we have shown that the texts of the Gospels are authentic, that is, that the texts which we have today are the texts as originally written. Secondly, we took up the question of the historical credibility or reliability of the Gospels. We adduced both the external and internal evidence showing that the Gospels were written by Matthew, Mark, Luke, and John,—authors who had every opportunity to obtain first-hand information of the facts which they narrate. The former hypothesis of dishonesty and fraud on the part of the writers has been entirely abandoned. On the positive side, we have seen that both by the check-up with the facts known from independent sources and by the character of the Gospels themselves, we have the amplest assurance that the authors who knew the facts put them down accurately.

It would have been easy to quote many authorities from the rationalistic school itself who attest their conviction of the historic reliability of the Gospel narrative. We have preferred to rest the case, not on the conclusions of authorities, but on the objective facts themselves. As Catholics we have only one thing to fear, that is that the student of the subject will not study the facts and all the facts. Even a treatment of the kind such as we have given runs the risk of understating the force of the evidence, owing to limitations of space. We should then urgently advise any student interested, at least to read through, if not to study, one or other of the more detailed treatments of this particular subject.

Perhaps the best one available, one that the Catholic college student will find not only scientific but also written with a vividness and local color that will hold interest from beginning to end of the work, is the one we have referred to frequently in the course of the present chapter: J. P. Arendzen, "The Gospels, Fact, Myth or Legend?"

In the second quarter of the last century the leading rationalist critic of the day, Strauss, launched the hypothesis that the Gospels were a second-century myth. The theory was at once taken up sympathetically by the rationalist thought of the day. But in the last hundred years much water has flowed under the bridges. For three generations or more, the Gospels have been subjected to a grinding and gruelling criticism, an ordeal of fire to which no work of profane history has been subjected, and they have passed through it unscathed. It is interesting for us as Catholics to note the decided drift of more recent rationalist criticism toward the position that has always been held by Catholic scholars regarding the authenticity and credibility of the Gospels. It is particularly interesting to see a man like the late Adolf Harnack, the ablest leader of the modern rationalistic school, in the opening decade of the twentieth century exhausting every resource of modern critical technique to prove with an enthusiastic zeal against his rationalistic forbears and confrères that we get from the Gospels an accurate historical picture of what Christ did and said. It is in this direction that the whole drift of more recent biblical scholarship has clearly and definitely been.

Outside of occasional minor points of difference between Catholic and rationalist scholars, the chief major ones regard the miracles ascribed to Christ and His claims to divinity. The rationalist school refuses credence or grants only qualified credence to the miracles and to the divine claims, while admitting the truth of nearly all the rest of the record. As Catholics we maintain that this is an unscientific and unhistorical attitude. It is approaching a historic subject with a philosophical preconception that automatically bars the miraculous and supernatural from the record. As Catholics and as historians, we hold that the reliability of the record must be tested by the customary historical criteria, and, in applying these criteria, it is the historian's business not to distinguish *a priori* between the natural and the supernatural,—this would be begging a question at issue, —but to test the whole record by the same canons of criticism, no matter whether the record narrates natural or supernatural events.

QUESTIONS FOR DISCUSSION

1. Does the evidence that proves the credibility of the Gospels prove also the inspiration of the Gospels?

2. What is the difference between the two chief English versions of the Bible: the Douay (Catholic) and the Authorized or "King James" (non-Catholic) versions? (Cf. Cath. Encycl., "Authorized Version, The," "Douay Bible," "Versions of the Bible: English Versions.")

3. Both versions are masterpieces of English literature. How do they compare in style? It is commonly stated

that the Authorized Version is purer in style. See. however, J. F. Sheahan, The English in English Bibles.

REFERENCES FOR READING

a. Authenticity and Credibility of Gospels.—About best study for general reading is Arendzen, The Gospels—Fact, Myth, or Legend? More critical reviews of evidence are: Lepin, Christ and the Gospel, 1-56; Felder, Christ and the Critics, i, 26-117; Batiffol. Credibility of the Gospel, especially the striking study of the discourses of Christ, 159-83. The following articles in Cath. Encycl. are excellent reference sources: "Testament. The New," by Durand, on authenticity, dates, manuscripts, versions: "Jesus Christ, ii, Sources," by Maas; "Matthew, Saint, Gospel of" and "Matthew, Saint, Apostle and Evangelist," by Jacquier; "Luke, Gospel of St.," by Aherne; "Mark, Saint and Evangelist," and "Mark, Gospel of St.," by MacRory; "John, Gospel of St.," and "John the Evangelist, Saint," by Fonck; "Synoptics," by Gigot; "Versions of the Bible," by McMahon; "Manuscripts," by Bréhier; "Manuscripts of the Bible," by Drum; "Apocrypha, iii," by Reid.

The new Westminister Version of the Gospels,—Mt. and Mk. by Dean, and Jn. by Reilly,—are well worth having, with their excellent new translation, footnotes, comments, and introductory studies of historic credibility. Lagrange's commentaries on the Gospels, with Greek text and French translation, copious comments, and extensive introductions on authenticity, credibility, language, etc., are on the highest scientific level; invaluable, but not available in English.

b. Useful Aids.—Lagrange-Barton, Catholic Harmony of the Gospels, gives all four Gospels in parallel columns. A concordance such as Thompson's Verbal Concordance of the New Testament (Catholic), or Walker's Comprehensive Concordance to the Holy Scriptures (non-Catholic; Old and New Testament), is indispensable as a reference work for locating texts rapidly, when text or part thereof is known, but exact book, chapter, and verse are not known.

c. Recent Discoveries.—Three outstanding summaries of the field or parts thereof are: Ramsay, Bearing of Recent Discovery on the Trustworthiness of the New Testament; A. Deissmann, Light from the Ancient East; C. M. Cobern, The New Archeological Discoveries. Ramsay, Was Christ Born at Bethlehem?, is a fascinating study of the historic value of St. Luke's birth narrative, and of the source thereof (probably Mary herself).

CHAPTER XXII

THE LIFE OF CHRIST

Read through any one of the standard lives of Christ. References to a number of these are given in the bibliography at the end of the present chapter.

What traits in the character of Christ appeal to you most? Single out, say, three of these. What sayings of our Lord or incidents in His life illustrate each of the traits you choose?

What ten things in the moral teaching of Christ appeal to you as being the most important in view of our needs under modern American conditions. What questions or problems of a practical moral nature suggest themselves to you in applying these teachings to our everyday life? Look up particularly the Sermon on the Mount as recorded in St. Matthew's Gospel, ch. v-vii.

What traits or events in our Lord's life particularly illustrate His humanity, His human sympathies, His human understanding of our own problems, His human nature itself?

Early Christianity was built around the person of Christ. As St. Paul put it, we preach Christ and Christ crucified. This is a unique feature, one of the most unique in Christianity. No other religion puts or has put such emphasis on the life and personality of its Founder. Mohammedans preach Mohammedanism, not Mohammed; the Persians preached Zoroastrianism, not Zarathushtra; the Jews preach the Jewish religion, not Moses. But Christianity has consistently centered its teaching around Christ. It has preached Christ, Man and God, suffering and triumphant. A Catholic who knows the whole of the most advanced manual of religion ever written, but who does not intimately know the life of Christ, knows Hamlet without the Prince.

The text of the present chapter is intentionally made very short, but the subject of it, the life of Christ, should be given more attention in or out of class than any other subject treated in the present Course. It is manifestly impossible to give a résumé of the life of Christ in a short chapter. Even if we could do so, it would not be advisable. The best way of knowing our Lord as He lived is to read and ponder and meditate upon the original accounts of His life, that is, the Gospels as they stand in the New Testament. Even our many well-written modern lives of Christ, though based on the Gospels, cannot give the vivid and striking picture of our Lord that is given by the Gospels, unless such lives are like mosaics made up of stones which are verbatim excerpts from the Gospels themselves.

The following summary of the life of Christ is meant, not as a substitute for consultation of the original sources, but merely as a rough frame for the picture itself. A student who would know word for word every statement in the following outline would not have even begun to know Christ. At most, he would know some meager facts *about* Him, or, to resume the figure used above, he would be looking, not upon the portrait of Christ, but merely upon the frame that surrounds the portrait.

Christ was born in Bethlehem, a little town fourteen miles south of Jerusalem, in the hill country of Judea, the southern section of Palestine. His Mother, Mary, and His foster-father, Joseph, were both of the royal line of David, but of humble economic station. Shortly after His birth occurred the flight into Egypt. About two years after this, Mary and Joseph brought the Child back to Nazareth in Galilee and there Christ remained until the beginning of His public ministry which began about 27 A.D. St. Joseph probably died some time between our Lord's twelfth and thirtieth year. Mary, however, survived our Lord, probably for some years.

The name Jesus, meaning "Savior," was given to our Lord at the time of His Circumcision, the eighth day after His birth. The name Christ, meaning literally "anointed," came later to be attached to Him; it is a title of the Messiah.

Of Christ's personal appearance we know nothing historically. We have probably a pretty fair idea of the appearance of St. Peter and of St. Paul, as we have portraits of them from a medallion dating from the second century. The extant paintings of Christ, however, are artists' attempts to picture an ideal Christ. Most of these attempts have been wretched failures.

The first thirty years of our Lord's life were spent quietly in His own home. His public ministry, that is, the period which He spent in preaching and founding His kingdom, lasted about three years. The greater part of this ministry was spent in Judea and in Galilee. Palestine at the time had lost most of its political independence, was under the domination of a foreign power, the Roman, and was deeply influenced by the Greco-Roman culture. The division into Pharisee and Sadduccee was largely the result of these more general political and cultural conditions.

The Pharisees, to whom belonged also most of the Scribes, were the conservatives, the standpatters, the dyed-in-the-wool orthodox party that stood for the ancient Jewish national and religious traditions. It was they who insisted strenuously on the letter of the ancient Jewish law. The Sadduccees were the "progressives" of the day, the "modern thinkers," so to speak, who had drifted away from the ancient Jewish religious anchorage in the direction of indifferentism, agnosticism or non-dogmatic religion, who had compromised with, and to a certain extent surrendered to, the Roman overlords and the Greco-Roman spirit and thought. Another party, the Essenes, of whom, however, we hear less, appeared to evade this struggle between the conservatives and the "modernists" by taking refuge in a life of strict asceticism.

The masses of the people as a rule received our Lord kindly and heard Him gladly. But His preaching, at variance on so many points both with the legalistic orthodox Pharisee doctrines and with the semi-agnostic Sadduccee religious outlook, brought Him into sharp conflict with both of these ruling parties and threatened their prestige with the people. This conflict finally ended in His death on the charge of blasphemy and treason.

He was crucified on Mount Calvary or Golgotha, a little hill just outside the old city walls of Jerusalem. His body was buried in a rock-cut tomb, whence He arose the third day, the first Easter Sunday. Forty days later, He ascended into heaven.

At the beginning of the present chapter, the recommendation is made that the students read through one of the standard lives of Christ. It would be much better for them to read one or other of the four Gospels. The reading of one of the standard lives may be required reading. The New Testament should be consulted continually as our chief reference source. But the writer of the present Outlines feels strongly that the *Gospels themselves* should be read by the students *voluntarily*, and *not as required reading.* He would urgently counsel such voluntary reading, undertaken *not as an academic task*, but *as a matter of personal devotion.* Such voluntary reading of the Gospels can easily be carried out in connection with other religious practices. We may make the following practical suggestions:

1. *Have your own personal copy of the Gospels or of the New Testament.* Copies can be purchased for a trifling sum at any Catholic bookstore and probably at your own college bookstore.
2. Read the Gospels, now and then at least or else for part of the time regularly, at *weekday or Sunday Mass* instead of, or along with the use of missal, prayerbook or rosary.
3. Read a bit of the Gospels if you wish during your *visits to the Blessed Sacrament* or *during Benediction.*
4. Would it be asking too much to suggest the habit which many laymen and lay women have, of taking *five minutes off a day* to spend quietly with Christ in the Gospels?

As regards reading the Gospels during Mass or other services, it may merely be called to mind that the reading should primarily be for devotional and not merely for informational or literary purposes. The Gospels give such a life-like portrait of Christ, are written with such consummate skill, and are of such deathless beauty, that there is a temptation to read them as masterpieces of literary narrative, rather than as sources of inspiration and strength for our every spiritual mood and as a way to Him who is the Way, the Truth, and the Life.

It may be suggested that parts of the Gospels be read and discussed during class periods from time to time during the academic year. It would be well to read prior to the Christmas holidays and during Lent the narratives of the Birth and Passion respectively. It is further urged that the material so read be *not* made in any way the subject of *tests* or *examinations.* There will hardly be time to read the whole of the Gospels during the scholastic year. The following sections are recommended as being among those of more interest to Catholic college students. These sections may also be recommended to students who wish to read the Gospels as part of personal devotion in accordance with the suggestions offered in the preceding paragraphs.

The narrative of the birth and childhood (Mt. i-ii; Lk. i-ii; omitted in Mk and Jn.). There is a probability that St. Luke's account came directly or indirectly from the Blessed Virgin herself; St. Matthew's perhaps from St. Joseph (See: Ramsay, W. M., Was Christ born at Bethlehem?, ch. iv, for evidence of source of Luke's account).

The Sermon on the Mount (Mt. v-vii; cf. Lk. vi, 20-49). The heart of Christ's message to us.

The death of John the Baptist (Mk. vi, 17-29; cf. Mt. xiv). The tragic end of a fearless man.

The bread of life (Jn. vi. 25-72). The first promise of the Eucharist.

Forgiveness (Mt. xviii. 15-35). A lofty ideal and a forceful parable.

The woman taken in adultery (Jn. viii. 1-11). Forgiveness in practice.

Our Lord's teaching on tolerance (Lk. ix. 49-56). A short, trenchant, little known passage that has a distinct bearing on contemporary life.

The healing of the man born blind (Jn. ix). It is too bad this striking story, with its deep human interest and its blunt, quick-witted, and robust hero, is so little known.

The Good Shepherd (Jn. x. 1-16). Shepherding, as noted in another chapter, was no child's task in the days of Christ.

The Good Samaritan (Lk. x. 30-38) and *the Prodigal Son* (Lk. xv. 11-32),—two parables told with matchless skill.

Christ and the children (Mk. x. 13-16; cf. Mt. xix. 13-15; Lk. xviii. 15-17).

Palm Sunday (Mt. xxi; Mk. xi; Lk. xix; Jn. xii).

Christ and his opponents' attempts to trip Him in speech (Mk. xii. 13-37). The repartee and the play of words and thought is very rapid—read slowly, else the point is lost.

Christ and the Pharisees (Mt. xxiii). What He thought of sham. Note the sharp shift from indignation to pity at verses 36-37.

The Last Judgment (Mt. xxv. 31-46). The Magna Charta of Charity and of the Works of Mercy.

The Passion (Mt. xxvi-xxvii; Mk. xiv-xv; Lk. xxii-xxiii; Jn. xiii-xix).

The two disciples at Emmaus (Lk. xxiv. 13-35). One of the most perfectly told events of all literature—a cameo masterpiece.

The Resurrection (Mt. xxviii; Mk. xvi; Lk. xxiv; Jn. xx).

The Passion (Mt) is read or sung at Mass on Palm Sunday and on Tuesday (Mk), Wednesday (Lk), and Friday (Jn) of Holy Week. Often, however, it is not followed by the congregation, as it is read or sung in Latin. No paraphrase of and no sermon upon the Passion can ever take the place of the original accounts. (Read, on this Gospel narrative of the Passion, the remarkable passage in Chesterton, The Everlasting Man, 255-57).

REFERENCES FOR READING

a. Lives of Christ.—Of the numerous lives available, not all will equally interest the American college student. Of those that will, some are suited more for collateral or devotional reading, others more for reference use.

Of the lives suited for reading, we may recommend in particular Carroll's The Man-God, written especially with the American Catholic college student in view. Other excellent short lives are: Elliott, Life of Jesus Christ, with Gospel text and many illustrations; Sister Mary Gonzaga, Christ in the Old and New Testament; Berthe, Jesus Christ, a translation; Mother Loyola, Jesus of Nazareth,—this last written for those of pre-college age, but with a simplicity that is preferred by many adults where there is question of the Gospels and the life of Christ.

Midway between this type of life and what for the lay college student may be considered reference works is Fouard's classic, The Christ the Son of God. Many students may prefer this to any of the foregoing lives, for its clarity, easy style, and factual, objective narrative. In any case it should be readily accessible to the student for reference.

Larger "reference works" are: Le Camus, Life of Christ; Fillion, Life of Christ,—both with copious explanations of customs, language, topography, etc. *One or other should be available for reference.* Didon, Jesus Christ, follows same lines, with a little more of the devotional element. Maas, The Life of Jesus Christ, gives text of Gospels arranged chronologically, with excellent and copious footnotes on customs, etc. Gigot, Outlines of New Testament History, gives the life of Christ and of His Apostles, with numerous explanatory comments.

Of the foregoing reading and reference works, Carroll and Fouard may be suggested as probably best suited, all things considered, for the Catholic college student. As a brief guide for the beginner, on how to read the Gospels, may be recommended the excellent small pamphlet for study clubs, by Tennelly, Study Outlines on St. Mark's Gospel.

b. *Literary Form of Gospels.*—Markham. The Poetry of Jesus. is well worth looking up, as a brilliant appreciation by a literary man of our Lord's wonderful mastery of expression See also Batiffol, Credibility of the Gospels, 159-83.

CHAPTER XXIII

THE CENTRAL FIGURE OF HISTORY

There are two ways of studying a great historical personage. One way is to study the details of his life in itself; the other is to study him against the background of his time and of general history. In the preceding chapter, attention has been confined to the life of Christ, taken, as it were, in isolation. In the present, we shall review briefly His life and its significance as viewed against the background of world history. To gauge the true significance of these brief thirty-three years of Christ's life, we shall first run rapidly in review over the centuries that preceded Him and shall then take up the centuries that have elapsed since His death. In such a rapid review, it is possible to touch only upon some of the high points, and, even so, our attention will be confined to religious and moral matters.

The Preparation and Promise

In pre-Christian times the most significant religious and moral development of humanity pointed forward to and led up to Christ. It pointed forward to Him in two ways: first, by a general preparation; second, by the Messianic prophecies.

(*a*) *General preparation.* The political and cultural history of the Jewish people is banal and commonplace, but their moral and religious development is without parallel.

Politically the Jews were just a little buffer state between the great empires of Assyria, Babylonia and Persia on the east, of the Hittites on the north, of Egypt on the southwest, and of Greece and Rome on the west. They were a play toy tossed hither and thither by the great militaristic nations by whom they were encircled. Only at one period of their whole career did they come near rating among the first powers. That was under the reign of Solomon. But Solomon was scarcely dead, when the nation broke asunder. The Northern Kingdom after a short career of a little over two centuries came to an end, followed not so long after by the defeat and captivity of the Kingdom of Juda. The Jewish people were no more the leaders culturally than they were politically. Instead they were followers, profoundly influenced by the infiltrating culture of the great civilizations surrounding them.

While, however, politically and culturally the Jews were relatively insignificant, religiously and morally they stand apart in world history. Among all ancient peoples, they alone, as a people, scaled the heights of pure ethical monotheism. Elsewhere, an ethical monotheism or an approximation to it was attained at most by a few enlightened intellectual leaders, such as some of the Greek philosophers, or by a few choicer religious spirits, such as Ikhnaton of Egypt. The ancient Persian religion came closest among the non-Jewish religions to monotheism, but, even so, it fell far short of attaining the goal. But among the Jews, after repeated backslidings, a pure ethical monotheism was reached, and, what is singularly significant, was reached by the whole nation. The uphill progress was made slowly and laboriously, and it took many a generation. But they reached the summits, so that, in "the fulness of time," at the period of the coming of Christ, ethical monotheism was firmly established among them.

The chief agents in achieving this progress were the great religious leaders known as the Prophets. Elsewhere in humanity we find great religious leaders rising up sporadically. Such, for instance, were Confucius and Lao-Tze in China, Buddha in India, Zarathushtra in Persia, Mohammed in Arabia, but nowhere except among the Jews do we find leader after leader rising in generation after generation through a whole millenium and more. This remarkable phenomenon of century after century of progressive leadership is a unique thing in the history of pre-Christian religions. Nothing quite like it or even near like it is found anywhere else the world over. It stands out as one of the most inexplicable phenomena in the history of human religion, just as the work which the Prophets accomplished, the achievement of ethical monotheism by the whole people, stands unique. This is the miracle of Jewish history, a uniqueness and spiritual pre-eminence that have emerged with startling distinctness from our modern studies and researches in the history of the world's religions. Mohammed accomplished something like it in a later century, but he accomplished it by borrowing from Judaism and Christianity and by building upon foundations already laid.

The Prophets, however, were not only religious reformers. They were prophets in a more literal sense of the term. A great many of their prophecies refer to local matters of their time, and need not detain us here. But many of these prophecies were of a Messianic order, pointing forward to the coming of the Messiah.

Here and there outside of Palestine the longing for salvation from moral and physical evil had taken the form of a vague velleity for a Savior. Even this vague velleity, found expressed in some of the pagan classic literature, is not unlikely an echo in part from the Jewish East. But, among the Jews themselves, there existed not only a wistful longing for salvation and the Savior, but a profound conviction, an enthusiastic faith, a confident expectation that the future would see the coming of the Messiah and of the Messianic kingdom. Through the centuries the vision and the faith grew in intensity and distinctness.

The Messiah will be of the seed of David: "I will raise up thy seed after thee . . . and I will establish his kingdom" (II Kings vii. 12). "I will set up one shepherd over them, and he shall feed them, even my servant David" (Ezek. xxxiv. 23). His kingdom will be boundless, everlasting, a reign of righteousness; He will be the light of the Gentiles. "He shall rule from sea to sea, and from the river unto the ends of the earth. . . . And all kings of the earth shall adore him: all nations shall serve him. . . . And in him shall all the tribes of the earth be blessed" (Ps. lxxi. 8. 11, 17). He will be "a light of the gentiles" (Isa. xlii. 6). "All peoples, tribes and tongues shall serve him; his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed" (Dan. vii. 14).

He will be born of a virgin: "Behold, a virgin shall conceive, and bear a son, and his name shall be called Emmanuel" (Isa. vii. 14). He will suffer and lay down His life for sin: He will be "despised, and the most abject of men, a man of sorrows. . . . He hath borne our iniquities and carried our sorrows. . . . He was wounded for our iniquities, he was bruised for our sins, the chastisement of our peace was upon him, and by his bruises we are healed. . . . He shall be led as a sheep to the slaughter. . . . He shall lay down his life for sin" (Isa. lii. 3-10). When He comes He will rule over and judge the world: "The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. . . . For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom; to establish it and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this" (Isa. ix, 2, 6-7).

The above are but a few of the more outstanding Messianic prophecies. Looking at these and the others with the eyes of faith, how strangely do we see them verified down to minute details. But viewed even in the colder light of critical reason, the broad lines of this vast picture seem marvellously fulfilled in Christ,—and this even apart from His explicit claims to be the Messiah and from the proofs He gave therefor.

Of the extraordinary and unique religious career and achievements of the Jewish people, and of the great Messianic hopes, the life and teaching and work of Christ stand out as the culmination and crowning. In this religious sense, pre-Christian humanity points to and leads toward Christ as the supreme fulfilment of its highest religious evolution and of its deepest longings.

The Fulfilment

In a former chapter we have touched upon a few of the great moral and religious achievements of

Christianity,—the establishment of monotheism as an international worldwide fact, the spreading of the spirit of charity and mercy, the profound influence upon the recognition of the sacredness of human life, the uplifting of the home, the ennobling of labor, to mention only a few of its marvelous achievements carried out against the most stubborn opposition. We shall not repeat the story here. Christianity has given the whole moral and religious spirit of humanity a new and loftier meaning. While much undoubtedly remains to be done, yet a vast work has been accomplished, a work in comparison with which all other religious forces of humanity are relatively insignificant.

The only two other movements that can even remotely compare with Christianity in dynamic power are Judaism and Mohammedanism. But Judaism affected only one nation and prepared the way for Christianity, while Mohammedanism with its much lower ideal, has been largely confined to one section of the world, has uplifted its adherents far less, and has drawn and draws its main strength from features borrowed from Judaism and Christianity.

Two aspects of this revolutionary change may be emphasized. First, this active energy, superhuman in its intensity, ever young and vigorous and gaining power with age, has radiated and radiates from the teaching and life of a single supreme personality, Christ. The theme has been expanded by men of all shades of belief and unbelief. The following are samples from the rationalist school:

> "It was reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love; has shown itself capable of acting on all ages, nations, temperaments, and conditions; has been not only the highest pattern of virtue, but the strongest incentive to its practice; and has exercised so deep an influence that it may be truly said that the simple record of three short years of active life has done more to regenerate and to soften mankind than all the disquisitions of philosophers and all the exhortations of moralists" (Lecky, History of European Morals, 1911, ii, 4).
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> "The achievement of Christ, in founding by his single will and power a structure so durable and so universal, is like no other achievement which history records. The masterpieces of the men of action are coarse and common in comparison with it, and the masterpieces of speculation flimsy and insubstantial. When we speak of it the commonplaces of admiration fail us altogether" (Seeley, Ecce Homo, 1878, p. 309).
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> "The incomparable man to whom the universal conscience has decreed the title of Son of God, and that with justice, since He advanced religion as no other has done, or probably ever will be able to do" (Renan, Life of Jesus, tr., 1864 ed., ch. i, p. 64).

The second point that calls for emphasis is like somewhat to the first. We admire the great statesmen, philanthropists, and scientific leaders of the past. We revere them. We respect them. But there is something more in the world's attitude toward Christ. Though dead nearly two thousand years, He inspires, not only admiration and respect, but a passionate love in a third of the human race. They not only look upon Him as the ideal of humanity, but adore Him as God Incarnate. And it is chiefly as a consequence of this faith, adoration and affection that the influence of Christ has been and is what it has been and is.

Let us summarize briefly the drift of the present chapter. The best, the strongest, and the sublimest achievements in the spiritual life of post-Christian times radiate out from Christ, just as the loftiest and most significant spiritual achievements of pre-Christian times point forward and lead up to Him. Christian and pre-Christian epochs center in Him, and are tied together by Him. From the moral and religious standpoint Christ towers in the history of humanity as its central figure and easily its supreme commanding personality.

That Christ is the supreme personality of human history is not in itself demonstrative proof of His divinity. But that God Incarnate should so stand out as history's supreme personality is what we should expect. The fact is highly significant in any discussion of the divinity of Christ. It is one of the many converging lines of evidence pointing to the same conclusion. The more direct evidence, however, of the deity of Christ will be summarized along its main headings in the two following chapters on the claims and credentials of Christ.

REFERENCES FOR READING

a. Monotheism and Non-monotheistic Religions.—Good short treatments in Martindale, Lectures on the History of Religions; more briefly in Windle, Religions Past and Present, ch. xvii-xxii, or in art., "Monotheism," by Aiken, in Cath. Encycl. On the work of the Prophets see "Prophecy, Prophet, and Prophetess," by Calès, in Cath. Encycl.

b. Messianic Prophecies.—Extensive exposition of each of them in Maas, Christ in Type and Prophecy. A briefer summary may be found in: Felder, Christ and the Critics, i, 149-54; or art., "Messias," by Geddes, in Cath. Encycl. On cautions to be observed in using the prophecies, especially the one on Bethlehem from Mich. v. 2, see Labouré, The Argument from the Messianic Prophecies, in Eccles. Rev., Apr. 1917, lvi, 337-48.

c. Influence of Christ.—See references given at end of ch. xi, c, and xix, b.

CHAPTER XXIV

THE CLAIMS OF CHRIST

The more direct approach to the question of the divinity of Christ is through a consideration of His *claims* viewed in the light of His *credentials*. It is not, for instance, on the Resurrection alone that we rest our faith in the divinity of Christ. The Resurrection is rather one of the evidences or credentials for His claims. The broad lines along which the demonstration of the divinity of Christ proceeds may be represented in the following diagram:

Claims made by Christ
as attested by His
Credentials, viz., His
1. Character
2. Teaching
3. Works
4. World position

St. John in the beginning of his Gospel sets down his own belief and the belief of the Church in the divinity of Christ. St. Paul does likewise in his Epistles. As Catholics, we accept in the light of faith the Gospels and Epistles as the inspired word of God, and consequently such passages in the Gospel of St. John and in the Epistles of St. Paul testify to the truth of the Incarnation. But approaching the subject from a purely historical standpoint, as we are here doing, such expressions of belief on the part of St. John and St. Paul cannot be used, except to corroborate the fact of Christ's own claims. We have to confine ourselves chiefly to Christ's own claims as reported in the New Testament, particularly in the Gospels.

In the present chapter we shall deal with the claims made by Christ. In the following chapter we shall take up the credentials He presented, the evidences for the truth of His claims.

Biographers, in writing the life of an historical personage, such as, for example, George Washington, have a choice of methods. They may present the facts in strict chronological order, following the career of the individual from the day of his birth to the day of his death. Or they may prefer to follow the topical instead of the chronological order. Of four different biographers who were writing a life of Washington, one might describe Washington the man; another, Washington the engineer; a third, Washington the military genius; a fourth, Washington the statesman. All four biographers would be expected to be in agreement, yet each one would approach the subject from a different angle, and would emphasize certain events and characteristics which would be omitted by the others. Each of the four writers would select out of the evidence at hand such material as illustrated best the particular aspect chosen.

Each of the four evangelists had a different purpose in view in writing. St. John states his own purpose very explicitly: "Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God" (Jn. xx, 30-31). The purpose of the other three evangelists can be gathered from a study of the Gospels themselves. It was St. Matthew's purpose to prove to his Jewish readers that Christ was the Messiah, while St. Mark emphasizes Christ's miraculous control over nature to show Him as the Master of the Universe. St. Luke, who was addressing himself chiefly to the Gentiles, dwells more on the universality of Christ's message, and shows Him as the Savior of the whole world, of Gentile as well as of Jew.

As we have noted in a previous chapter, only a fraction of what Christ really said and did has been preserved for us by the four evangelists. All that has been recorded as said by Him could be said in four hours at the most, yet He went about preaching and instructing for about three years. Again there are, no doubt, hundreds of incidents in the life of Christ that have not been written down in the Gospels. Out of this great mass of material each of the evangelists selected and emphasized such deeds and sayings as fitted best into the particular purpose which he had in view.

As regards Christ's claims to divinity, these claims are clear even in the Synoptic Gospels, the authors of which were not writing primarily to prove this point. But the claims become especially clear, as we should expect, in the Gospel of St. John, for the very simple reason that St. John, having for his object to show that Christ was the eternal Son of God, naturally emphasized those sayings of our Lord which more strikingly presented His claims to divinity.

In the following pages, in which Christ's claims are rapidly reviewed, we draw upon both the Synoptic Gospels and the Gospel of St. John. If you note carefully, you will see that in some cases Christ makes claims in the Synoptic Gospels which do not occur in St. John. In other cases St. John records some claims which are not recorded in the Synoptic Gospels. In most cases, however, the claims, sometimes differently worded but substantially the same, are recorded both in the Synoptic Gospels and in St. John. All this is just about what we would naturally expect, given the fact that all four Gospels record one life, that they record to a certain extent different aspects of Christ's life, and that the four writers selected from the available material chiefly those things which illustrated best their respective aims.

One of the most unique things about the "consciousness" of Christ, to use the current technical term, is the complete absence of all feeling of even the slightest moral guilt, and conversely the presence of a positive sense of complete sinlessness.

The absence of all consciousness of guilt in a deeply spiritual life is an unusually striking and exceptional thing. Even pagans recognized that no man is utterly faultless. Thus Seneca: "We have all sinned, some more, some less grievously, and we have not only committed faults in the past, but we shall go on committing faults to the end of time." One of the loftiest and noblest characters of ancient times, Epictetus, expresses himself as follows: "Is it possible for a man to be faultless? It is impossible. The only thing possible is to be continually striving not to sin."

It is recorded in the Koran how God commanded Mohammed: "Pray for the forgiveness of thy sins." The Prophet Isaias speaks of himself as "a man of unclean lips." St. Peter says to Christ: "Depart from me, for I am a sinful man, O Lord." St. Paul refers to himself as the "chief" of sinners. St. Vincent de Paul in his old age, after more than sixty years of utter devotion and self-sacrifice for the poor and the suffering, said: "I ask pardon of God and the Company, and beg my brethren to have patience with me in my old age. I have great difficulty in bearing with myself, and it seems to me that I deserve to be hanged at Montfaucon! May God give me the grace to mend my life, even now that I have come to my present age."

There is no sanctimonious cant or unctuous insincerity in such expressions. They are uttered in most sober earnestness. The reason is a simple one. The more a man advances toward moral perfection, the more keenly sensitive does he become to his own failings, the more vividly conscious of the chasm that yawns between his ideal and his actual life. The situation is not unlike that which obtains in the intellectual field. The more we learn, the more we realize our ignorance. A modern poet has well used the phrase: "humble because of knowledge."

Nowhere in all the record of our Lord's life do we see the faintest hint of any consciousness of sin or of even venial imperfection. He preached an ideal than which no loftier can be conceived. He bade His disciples strive for perfection. He rebuked them and His other hearers, sometimes sternly, sometimes gently, for their sins, and told them to pray God to forgive them. He claimed to be the judge of the world's sins and to offer His life for the sins of the world. In the "Our Father," the key prayer He has left *for us,* occurs the petition "forgive us our trespasses." At Gethsemane, He asks to be spared from drinking the chalice He must drink; on the cross, He utters the great cry of abandonment. But neither in the Garden of Gethsemane, nor during the temptation in the desert, nor in His last hour, nor at any time in His whole life, do we find it recorded that He prayed for pardon for Himself.

There is not the slightest indication of the slightest consciousness of the slightest sin. On the contrary, there is a perfect poise, a surpassing interior peace, a conviction of complete union of will with His Father. Never was there a conscience and a consciousness so humble, and yet so cloudless, so serene, so untroubled as His. "I do always the things that please him"; "The prince of this world cometh, and in me he hath not anything"; "Which of you shall convince me of sin?" (Jn. viii. 29; xiv. 30; viii. 46). St. Matthew records what is, if anything, even a stronger expression: "Learn of me, because I am meek and humble of heart" (Mt. xi. 29).

The fact of our Lord's utter unconsciousness of the least moral fault is not, it is true, an explicit claim to divinity. It is, however, unique in the spiritual history of the race. And it is precisely what we should expect from God become man. Let us turn to His direct claims themselves.

The claims made by Christ may for our purpose be classified under two broad headings: first, He claimed the dignities and powers of God; secondly, He claimed to be the only Son of the Father, one with and equal to the Father in nature and power, come into the world to redeem it from sin by His death. These claims were presented in a setting and sequence all their own. In our rough and ready way we should probably expect God become man to have announced suddenly, forthwith, and abruptly his Godship, by proclaiming at once at the outset of His mission: "I am God." Such, however, was not His way. And a moment's reflection makes it clear that this would have been a most unwise procedure. It would probably have failed as signally as His actual method succeeded.

Great new ideas sink slowly into minds, particularly when the new ideas run counter to prevalent views. In the time of Christ the hope for the coming of a Messiah was intense. But more generally the Messianic kingdom was looked upon as a more or less national one, and the coming Messiah as a national hero. A second element in the current situation was the fact that the Jews were strictly and sternly monotheistic. A claim to divinity, made abruptly and without gradual preparation, would have jarred harshly upon the deepest religious conceptions of the day.

In the record of Christ's claims we consequently see, not an abrupt proclamation, but a progressive revelation. His first work was to appeal to men of good will, to touch their hearts, to secure their confidence, and to get a sympathetic hearing. Once the ground was so plowed, it was ready for the planting. The next step then was the presentation of the claim to be the Messiah. In presenting this claim, Christ had the incidental task of readjusting the prevalent idea of the Messianic kingdom itself, of making clear that it was to be, not a material, political or national kingdom, but a spiritual and worldwide one, a commonwealth of the spirit, in the world as a visible society, but not of the world.

Once the nature of His Messiahship and of His Messianic kingdom was made more clear, it was time to suggest and disclose more plainly His claim to divinity, but even then we at first get the impression of reticence, of His saying less than He might. This disclosure was gradually made along the two lines mentioned above. First, He claimed the powers and dignities of God. Secondly, He claimed a unique divine Sonship. These claims reached their zenith during Holy Week and at the Last Supper and received their final seal before the judgment seat of Caiphas, when for the blasphemy of claiming to be God, Christ was condemned to death. Then followed close the supreme compelling proof of His claims, given by His Resurrection. Such was Christ's progressive revelation of Himself and of His divine nature. We may now turn to the details of the picture.

> Modern scientific pedagogy stresses the importance of a number of key principles, such as: build on existing apperception masses; develop self-activity; new attitudes and conceptions that run counter to prevalent ones must be inculcated slowly and gradually. How are these principles exemplified in Christ's progressive disclosure of His claims?

A. He Claimed the Dignities and Powers of God

He revised God's moral law in His own name, and conferred on His disciples authority to make moral decisions that would be ratified by God. "You have heard that *it was said* to them of old: Thou shalt not kill. . . . But *I say* to you, that whosoever is angry with his brother, shall be in danger of the judgment. . . . You have heard that *it was said* to them of old: Thou shalt not commit adultery. But *I say* to you, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart. . . . You have heard that *it hath been said,* Thou shalt love thy neighbour, and hate thy enemy. But *I say* to you, Love your enemies" (Mt. v. 21-22, 43-44). Throughout this section of the Sermon on the Mount we find this repeated antithesis, "You have heard *it hath been said,*" "but *I say* to you." Christ does not say: "You have heard it hath been said, but *God* says to you." He uses the first person singular, and uses it as one having authority. This is in sharp contrast to the then current Jewish method of deciding all such matters on the authority of ethical and legal schools and teachers.

Equally striking, especially in view of the sacrosanct conception of the Sabbath prevalent at the time, is the bold assertion: "The Son of man is Lord of the Sabbath also" (Mk. ii. 28). Christ not only assumes in His own name authority over God's moral law, but confers authority in moral and other matters on His disciples, as we saw in a previous chapter: "Whatsoever you shall bind upon earth, shall be bound also in heaven: and whatsoever you shall loose upon earth shall be loosed also in heaven" (Mt. xviii. 18; xvi. 19).

Sin is an offence against God. God alone can forgive. Yet Christ forgave sins in His own name, and conferred on His apostles the power to forgive. When in the early part of His ministry He cured the man sick of the palsy: "He saith to the sick of the palsy: Son, thy sins are forgiven thee. And there were some of the scribes sitting there, and thinking in their hearts: Why doth this man speak thus? he blasphemeth. Who can forgive sins, but God only? Which Jesus presently knowing in his spirit, that they so thought within themselves, saith to them: Why think you these things in your hearts? Which is easier, to say to the sick of the palsy: Thy sins are forgiven thee; or to say: Arise, take up thy bed, and walk? But that you may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say to thee: Arise, take up thy bed, and go into thy house" (Mk. ii. 5-11; cf. Mt. ix. 1-8; Lk. v. 18-26).

When a Catholic priest today claims the power of forgiving sins, non-Catholics may charge him with claiming a power he has not, but they do not charge him with blasphemy, for the simple reason that they know the priest claims to forgive sins, not of his own power but only as the agent of God. Our Lord had every reason for not making enemies unnecessarily, and one of the most direct ways of making enemies would have been to say or to do what would be looked upon by those around him as blasphemy. Yet in the present instance He made no explanation whatever, when He could have made it so easily by merely explaining to them that He did not forgive sins of Himself, but only in the name of God. This is precisely what any priest would do, if charged with blasphemy.

We see the same exercise of the power of forgiveness in the case of the woman who was a sinner: "Thy sins are forgiven thee," and the same astonishment on the part of others present: "Who is this that forgiveth sins also" (Lk. vii. 48-49). Not only does He forgive sins Himself, but He also confers upon His disciples the power to forgive: "Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (Jn. xx. 22-23).

Christ demanded absolute faith, obedience, and love, not as regards His message only, nor even for His Father only, but as regards His own self. Moreover, He received without the least protest the most extreme marks of reverence and faith. When St. Peter made his great confession of faith: "Thou art Christ the Son of the living God," Christ did not protest in the least, but on the contrary praised him for his faith, reminding him that the truth had been revealed to him not by flesh and blood but by God His Father in heaven (Mt. xvi. 16-17). This incident, by the way, which occurred early in the third year of our Lord's ministry, marks the point at which our Lord's disciples had come to the definite conviction that their master was the Messiah himself. That they understood He was still more than the Messiah is strongly suggested in Peter's added phrase "*the Son* of the living God."

Christ's attitude is here in marked contrast to that of the Apostles and others. When Cornelius the centurion fell at Peter's feet and adored, the latter protested: "Arise, I myself also am a man" (Acts x. 26). When the natives of Lycaonia wanted to give religious honors to Paul and Barnabas, the latter rended their clothes and cried vehemently: "Ye men, why do ye these things? We also are mortals, men like unto you" (Acts xiv. 14). Christ, however, never protests at even the most extreme marks of homage. On the contrary, He commends and praises. Indeed, He goes further. He says of Himself: "I am the way, and the truth, and the life" (Jn. xiv. 6). "Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven. But he that shall deny me before men, I will also deny him before my Father who is in heaven. . . . He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. . . . He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me" (Mt. x. 32-33, 37, 40). "As long as you did it to one of these my least brethren, you did it to me" (Mt. xxv. 40).

No man ever made such demands as these upon his followers, demands not merely of loyalty to His teaching, but of personal loyalty to Himself. And yet we see from every page of the Gospel the utter selflessness, modesty, and humility of Him who makes the demands.

Christ claimed the office of pronouncing final sentence of eternal life or death on the whole human race as its judge. "When the Son of man shall come in his majesty . . . and all nations shall be gathered together before him, and he shall separate them one from another, as the shepherd separateth the sheep from the goats" (Mt. xxv. 31-46). "For the Son of man shall come in the glory of his Father with his Angels: and then will he render to every man according to his works" (Mt. xvi. 27). This would be a most astonishing claim, if made by one who was but man. It is a very natural one, if he who uttered it was the Lord of mankind.

Christ gave His body and blood as food and drink. His words spoken during the Last Supper need not be repeated here, as they are familiar to all of us from our earliest years (Mt. xxvi. 26-29; Mk. xiv. 22-25; Lk. xxii. 15-20; cf. St. Paul's account, I Cor. xi. 23-29). The institution of the Eucharist is described by the three Synoptic Gospels. St. John, in accordance with his custom of not repeating what they had said and of supplying what they had omitted, omits the account of the Last Supper but gives us the promise of the Eucharist made a year earlier: "I am the bread of life: . . . I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh, for the life of the world." His hearers were reluctant to accept this saying and at once complained: "How can this man give us his flesh to eat?" Christ retracted no word He had said, but on the contrary put it even more strongly and more clearly: "Except you eat of the flesh of the Son of man, and drink his blood, you shall not have life in you." Many of His disciples found this too much to accept: "This saying is hard, and who can hear it? . . . and walked no more with him" (Jn. vi. 48-67).

That Christ meant this in a literal though mystical sense is obvious not only from the fulfilment of the promise the following year at the Last Supper, but also from the fact that he did not explain away what he said, which would certainly have been the thing to do had they really misunderstood Him. Such a promise and such a fulfilment represent implicit claims that are inconceivable on the part of any man, if such a man were man only. We are not here emphasizing the evidence for the truth of the Real Presence. That is a theological problem. We are confining attention to the astounding claim these words of Christ imply.

He not only commanded the forces of nature, but commanded them in His own name and was so understood by His disciples to command them. Had He been misunderstood, we should expect some explanation from Him, but none was forthcoming.

When caught in a storm on Lake Genesareth, "He rebuked the wind, and said to the sea: Peace, be still. . . . And they [His disciples] feared exceedingly: and they said one to another: Who is this (thinkest thou) that both wind and sea obey him?" (Mk. iv. 39-40). A similar attitude on the part of Christ and a similar interpretation on the part of His disciples and the other bystanders are evident in a great many of His miracles. Never once does he say: "I do this, not by My own power and authority, but only as the agent of God in heaven."

He has authority to send the Holy Ghost to His disciples, and promises definitely to do so: "I send the promise of my Father upon you" (Lk. xxiv. 49). Or, to quote one of the many ways in which St. John expresses the same promise: "But when the Paraclete cometh, whom I will send you from the Father, the Spirit of truth, who proceedeth from the Father, he shall give testimony of me" (Jn. xv. 26).

B. He claims to be the Divine Son of God.

The term "Son of God" in itself did not necessarily mean on Jewish lips what it has come to mean in our current English vernacular. Any of us would be rather surprised to be termed by one of our friends "a son of God." But such an appellation would not have sounded strange in Jewish ears, if applied to a good or deeply religious man. In addition, the term "son of God" had come in the time of Christ to have a meaning somewhat synonymous with that of Messiah. His use then and acceptance of the term Son of God would not in itself have been sufficient evidence of a claim to divinity. The claim to divinity is inherent in the very peculiar, striking, and transcendent meaning attached to the term by Him, a meaning which may perhaps be conveyed in English by the difference between the expressions "*a* son of God" and "*the* Son of God." Let us approach this a little more in detail.

Christ consistently addresses or speaks about God the Father as "*my* Father." In the very first words recorded as spoken by Him, He uses the expression. To Mary and Joseph who had sought Him sorrowing and who finally found Him in the temple among the doctors, He said: "Did you not know, that I must be about my Father's business?" (Lk. ii. 49). "I send the promise of *my Father* upon you" (Lk. xxiv. 49). And so consistently, throughout His life, when He Himself is speaking of His Father or addressing Him, He uses the first person singular "my," never "our," except in the Lord's Prayer, which begins with "Our Father" (Mt. vi. 9). But it is significant that the Our Father is not a prayer which He Himself uses, but one which He commands His disciples to use: "Thus therefore shall *you* pray" (ibid.). Even when He includes His disciples in the same clause or sentence, He does not use "our." An example of this occurs in the quotation from Luke just given. Christ then implicitly emphasizes His own sonship as something quite distinct from the ordinary sonship of the other children of our Father in heaven.

He receives with approval and commendation St. Peter's great confession of faith in His Messiahship: "Thou art Christ the Son of the living God" (Mt. xvi. 16). Here He is spoken of as in a special manner *the* Son, and He approves the title. It is true that this confession is primarily a confession of His Messiahship, but it is pretty generally recognized that something more is implied here, a Messiah of a very distinct kind, close to the divine. It is not far indeed removed from the still clearer testimony of St. Thomas: "My Lord, and my God" (Jn. xx. 28), which was likewise accepted without protest by Christ, a little later, after His Resurrection.

The supernatural nature of His Sonship is emphasized again in His claim to be greater than the prophets. Speaking of Himself, He says: "Behold a greater than Jonas here. . . . Behold a greater than Solomon here" (Mt. xii. 41-42).

Still more strikingly is this supreme unique Sonship expressed in the Parable of the Vineyard (Mk. xii. 1-9). A certain man planted a vineyard, and left it to his husbandmen, and went into a far country. Servant after servant he sent to the husbandmen to receive his share of the crop. One after another the servants were beaten or wounded or killed. "Therefore having yet *one son, most dear to him;* he also sent him unto them last of all, saying: They will reverence *my son.* But the husbandmen said one to another: This is *the heir;* come let us kill him; and the inheritance shall be ours. And laying hold on him, they killed him, and cast him out of the vineyard." This parable was told during the week between Palm Sunday and Good Friday, just before Christ's death. His enemies caught the point at once and sought to lay hands on Him. "For they knew that He spoke this parable to them." In other words, they understood His meaning, which no one questions today, namely, that God had sent to the Jewish people servant after servant, that is, prophet after prophet, and they would not hear. Finally, He sent His *one Son, most dear to Him.* Christ is here speaking of Himself, not as *a* son among many, but as one who ranked Himself far above the prophets, even above the greatest of them, as *the only beloved Son* of His Father, *the heir,* in a peculiarly superhuman sense. It is in this same sense that Christ had spoken of Himself earlier: "God so loved the world, as to give His only begotten son" (Jn. iii. 16).

Dalman, the great authority on Aramaic, in reference to this parable of the vineyard writes: "In the case of the Son of God the reference can only be to the sovereignty of the world, and to such a sovereignty as would be exercised not by a Jewish emperor, but by a divine Sovereign" (The Words of Jesus, i, 281).

Closely akin to the thought expressed in the final clauses of the Parable of the Vineyard is the announcement beforehand by Christ that He will suffer and die, and that He will die not merely as a martyr, but will give Himself in redemption for the sins of the world. "The Son of man also is not come to be ministered unto, but to minister, and to give his life a redemption for many" (Mk. x. 45). A little later, at the Last Supper, "Taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins" (Mt. xxvi. 27). No mere human being, no mere human son, could think of describing his own death as a redemption for the sins of "many," that is, for the sins of the world. Here is superhuman Sonship expressed in language utterly unambiguous.

The Sonship of God as claimed by Christ is unique and superhuman in another sense. So transcendent is the personality of the Son that only God the Father can understand Him. It is an uncomprehensible mystery for all others. "All things are delivered to me by my Father. And no one knoweth the Son, but the Father; neither doth any one know the Father, but the Son, and he to whom it shall please the Son to reveal him" (Mt. xi. 27; cf. Lk. x. 22).

Interpreting this passage as an independent philologist, Gustav Dalman writes: "Between Father and Son there exists a perfect mutual understanding so unique, that any other persons could participate in the complete knowledge of the Father only through the medium of the Son. . . . The peculiar relation of Jesus to God is one that cannot be transmitted to others or be subject to change" (l. c., 283). Harnack, the late leader of the liberal school, acknowledges no less frankly that here we have the claim to "a formal equality of Father and Son, who are separated only by their names, and a relation between Father and Son, which never had a beginning and remains always the same." And as Loisy, another of the same school, admits, in these words, "the actual divinity of the Son is taught" (Felder, Christ and the Critics, i, 278).

As is recognized on all sides, these words recorded of Christ by St. Matthew and St. Luke resemble very closely the claims to divinity recorded in St. John. "The Father is in me, and I in the Father" (Jn. x. 38; cf. xiv. 10, 11, 20). "I and the Father are one. The Jews then took up stones to stone Him . . . for blasphemy . . . because that thou, being a man, makest thyself God" (Jn. x. 30-33; cf. viii. 59). "Before Abraham was made, *I am* (Jn. viii. 58; cf. xvii. 5; iii. 13). "The Jews sought the more to kill him [Christ], because he did not only break the Sabbath but also said God was his Father, making himself equal to God. . . . Then Jesus answered. . . . As the Father raiseth up the dead, and giveth life: so the Son also giveth life to whom he will. For neither doth the Father judge any man, but hath given all judgment to the Son. That all men may honour the Son, as they honour the

Father" (Jn. v. 18, 21-23). In these words as recorded by St. John, Christ proclaims his identity with His Father, His own divine life and omnipotence, and His own eternity.

The same claim to equality with the Father is as clearly implied in Christ's last words recorded by St. Matthew in which He tells His Apostles: "Going therefore teach ye all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Mt. xxviii. 19). Here Christ places Himself, as the Son, between and on complete parity with the Father and the Holy Ghost. These last words were spoken after the Resurrection. Let us go back a little.

While the masses of the people heard Christ willingly and gladly, the dominant parties in power rejected Him violently. Even the masses who accepted Him, hardly thought of Him as more than a great religious leader and prophet. Indeed, the immediate disciples themselves grasped only loosely the full significance of His divine claims, until after His resurrection.

Let us recall that Christ's claims accumulate, so to speak. It was not His method to make the most exalted and explicit claims in the very beginning. After securing the good will of His hearers, He proceeded to get them to recognize His Messiahship, but an other-earthly, a supernatural and spiritual Messiahship. As time went on, He quietly but forcibly suggested to them in word and deed that

He, the Messiah, was *the* Son of God in a more than human sense, *the* Son of God who exercised divine powers, claimed divine dignity, and stood in a unique sonship relation to His eternal Father. As He drew toward the close of His earthly days, more and more clear becomes the announcement of His superhuman nature. The Parable of the Vineyard, uttered during Holy Week, is an instance of this culminating self-revelation, which came to its apex in His final discourse to His chosen disciples at the Last Supper and in His confession at the trial before His judges.

In the account of the Last Supper the three Synoptic Gospels describe the institution of the Holy Eucharist, of which we have spoken above. St. John alone gives at length Christ's final discourse to His disciples. In this discourse He reveals Himself to His intimate friends and followers in the most explicit terms. It is His farewell and includes a summary, as it were, of His claims made previously and a last expansion and clarification of them.

"If you had known me, you would without doubt have known my Father also: and from henceforth you shall know him, and *you have seen him*" (Jn. xiv. 7). Note how the identity of Christ with His Father is expressed. "Philip saith to him: Lord, shew us the Father, and it is enough for us. Jesus saith to him: Have I been so long a time with you; and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou, Shew us the Father? Do you not believe, that I am in the

Father, and the Father in me?" (ibid. 8-10). "I came forth from the Father, and am come into the world: again I leave the world, and I go to the Father" (xvi. 28). "And now glorify thou me, O Father, with thyself, with the glory which I had, before the world was, with thee" (xvii, 5).

His last discourse, including His final revelation of Himself, came to an end, and they crossed the brook of Cedron to the garden of Gethsemane. He was arrested and taken before Caiphas and the Sanhedrin. The witnesses, called to testify against Him, did not agree. Then "the high-priest asked him, and said to him: Art thou the Christ the Son of the blessed God? And Jesus said to him: I am. And you shall see the Son of man sitting on the right hand of the power of God, and coming with the clouds of heaven. Then the high-priest rending his garments, saith: What need we any further witnesses? You have heard the blasphemy. What think you? Who all condemned him to be guilty of death" (Mk. xiv. 61-64; cf. Mt. xxvi. 63-66).

"The Christ" means of course the Messiah. In Jewish eyes it was no crime, let alone the unspeakable crime of blasphemy, to claim to be the Messiah. The "blasphemy" for which Christ was condemned by the Sanhedrin was His claim to be a superhuman Messiah, *the* divine Son of God.

To the student unfamiliar technically with the field upon which we are touching, it may appear odd that, given the clear and unmistakable claims made by Christ to superhuman and divine dignity, there should be found anyone who would seriously question them. The real explanation of this seeming enigma is a relatively simple one which requires no technical training to understand. The real explanation lies in preconceptions that have little to do with technical biblical or historical studies and methods. The preconceptions are two, which are in reality but one, namely, that miracles do not occur and that the supernatural does not exist. Given these preconceptions or this preconception, the critic takes it as his duty to use every resource of technical method and of unhistorical surmise to explain away the records of miraculous and supernatural phenomena. More will be said on this topic in the next chapter, when we come to deal with Christ's miracles and Resurrection.

As regards, however, the "consciousness" and claims of Christ we find a further enigma that is, to say the least, strange. Many of the rationalist and liberal critics themselves, who do not believe for a moment in Christ's deity, are, in spite of their denial of His divinity and in spite of their preconceptions regarding the impossibility or non-occurrence of the miraculous and of the supernatural, compelled by the sheer force of the evidence to make admission that in Christ's consciousness and claims there is something unique, unexplained, mysterious, and even transcendent.

> Thus Renan: "The position which He attributed to himself was that of a superhuman being, and he wished to be regarded as having a more elevated communion with God than other men" (Life of Jesus, 1864 ed., tr., p. 223).
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> Wernle: "The most wonderful feature in Jesus is the coexistence of a self-consciousness that is more than human with the deepest humility before God. . . . He is always modest, humble, sane and sober, and yet with this superhuman self-consciousness. It is quite impossible to realize such an inner life as this. . . . Everywhere there is the same impression of the superhuman" (The Beginnings of Christianity, tr., i, 40-42).
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> Stapfer: "We find ourselves led on to the establishment of facts which are strange and utterly inexplicable if Jesus was not a being apart, above and beyond humanity as we know it. . . . In presence of such a being, a being who had such moral greatness and such compassion, who possessed so absolute a conviction, who made such unheard-of demands, who showed so entire a devotion, and who enjoyed a life, in God and by him so deep, so intense, so evidently certain, the exclamation of Thomas is not too strong; it bursts from our hearts and lips; we utter to Jesus this cry of obedience and adoration, 'My Lord and my God'" (Jesus Christ during His Ministry, tr., 245, 264).
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> Dalman: "[Jesus] made it indubitably clear that He was not merely '*a*' but '*the*' Son of God" (l. c., 280).

The foregoing pages outline merely the main headings of the evidence for Christ's claims to divinity. A mere listing of these claims in full would have carried us necessarily through many chapters. In the following chapter we shall outline the credentials which attest the truth of the claims.

QUESTIONS FOR DISCUSSION

1. Alongside of Christ's claims to divinity are found a great number of His deeds and sayings that establish His claims to real flesh-and-blood humanity. Can you recall any? What devotions in the Catholic Church bring home to us the real human nature of Christ?

2. Occasionally those who do not believe in the divinity of Christ bring up as evidence against it His cry upon the cross: "My God, my God, why hast thou forsaken me?" (Mt. xxvii. 46; Mk. xv. 34). Usually they are not aware that Christ is here quoting Psalm 21. Work out your own answer by looking up the general tenor and meaning of this Psalm. Compare your own answer with the brief ones found in: Arendzen, Whom do you say—?, 101-08, or Conway, Question Box, 1929, pp. 57-58.

REFERENCES FOR READING

a. Claims of Christ.—For thorough critical studies of the claims and divine consciousness of Christ, see: Lepin, Christ and the Gospel, 128-73, 306-80, or Felder, Christ and the Critics, i, 241-306,—both are scientific and basic studies, dealing technically with the question. Briefer popular but reliable reviews of Christ's claims may be found in: Arendzen, Whom do you say—?, 76-100; Bougaud, Divinity of Christ, ch. v-vi; Lattey, Back to Christ, 34-56; Robison, "His Only Son," ch. iii. On the sinlessness of Christ, see Felder, i, 146-68. Some statements of rationalists and liberals on the superhuman element in Christ's consciousness are given in Lepin, l. c., 272-79, and Felder, l. c., i, 250-51, 269. On St. Paul's teaching on the divinity of Christ, see Felder, i, 335-46.

b. Christ's Reserve and Progressive Revelation of Claims.—Excellent treatments in: Arendzen, l. c., 79-81,—popular; Lepin. l. c., 143-50, 410-19,—fuller and more technical.

CHAPTER XXV

THE CREDENTIALS OF CHRIST

The unique significance of the astonishing claims made by Christ can be better grasped perhaps if we imagine some person arising and making such claims today in one of our large cities. However prominent he were, we should dismiss him from serious consideration as a pitiful impostor, or as a sheer madman. Yet Christ, with all His humility and gentleness, made His claims calmly, simply, confidently. Not only did He make the claims, but He proved them. He proved them by His character, by His teaching, by His prophetic knowledge, and by His works. To these proofs from the life of Christ Himself, we are historically justified in adding the evidence already offered, namely, that of His supreme and commanding position in and influence upon humanity. Of each of these proofs, evidences, and credentials, we shall treat briefly.

1. *The central figure of history.* The life of Christ, including His unique claims, is not a fact standing out in isolation, like a lonely mountain peak rising abruptly from a level plain. His life, as we know it from the Gospels, is not only itself deeply suffused with the supernatural, but two great masses of facts, themselves historically suggestive

of the supernatural and of the hand of God, lead up to and have their origin in the Carpenter of Nazareth. These two great masses of facts, the most singular, the most inexplicable, and the most important in the whole spiritual history of humanity, are the preparation and promise, and the fulfillment thereof, with which we dealt in a previous chapter.

2. *Character and mentality of Christ.* His selflessness, His spotless purity of heart, His flaming love and self-sacrifice, His sinlessness, His humility, His tenderness and courage, His perfect poise and moral independence, these and a score of other qualities lift Him above our common humanity as its highest ideal. Rationalist has vied with believer in endeavoring to do justice to the transcendent moral character of the Son of Man. We shall not attempt any word picture. Such word pictures, even though drawn with the eloquence and spiritual insight of an Augustine or a Bossuet, do scant justice to Christ, as do the most brilliant creative masterpieces of painter and sculptor. The character of Christ in its grandeur and sublimity must be felt. It cannot be depicted by pen or brush.

We may be permitted, however, in passing to suggest attention to a side of Christ's character that is often unknown or else overlooked. Christian feeling impels us, and rightly, to think oftener of the gentler side of His nature,—His kindly tenderness and understanding sympathy, His mercy and humility. But it is not well to lose all sight of the other side,—His intrepid courage, His resolute strength of purpose, His mighty forcefulness, His resistless energy. Even His silence and forbearance are signs of power under leash, as are the silence and forbearance of God in His heaven.

He is never disheartened by seeming failure. He never frets at reverses. He is never daunted by opposition or danger. He faces the majesty of the Roman power and the truculent leadership of His own nation with the same poise and composure, and towers above them in His spiritual might. Gentleness itself to the sinner who sins from weakness, He breaks forth in torrential indignation against the selfish oppression of the weak and the poor by the religious leaders of the day, against their calculating sham and duplicity. Every sentence of that scathing arraignment sears like a white-hot iron. Yet, even so, there is moderation: "The scribes and the Pharisees have sitten on the chair of Moses. All things therefore whatsoever they shall say to you, observe and do; but according to their works do ye not; for they say, and do not" (Mt. xxiii. 2-3).

He is meek and humble of heart, but those who had made of His Father's house a den of thieves quailed and fled before the unleashed might of His zeal. He is mild and tolerant, but never with sin and injustice; when He spoke, He spoke with power and authority. He is peaceful, yet He comes to bring not peace but a sword, and He takes the aggressive forcefully in battle for right and principle. He is, par excellence, a leader of men. He is keenly sensitive to bodily and mental pain, yet faces death with serene composure, and with a prayer of forgiveness for His murderers and a promise of Paradise to the ruffian dying at His side.

All these seemingly contradictory qualities are blended into a perfect unity in His character, and blended not by compromise and watering, as of white and red to give a pink. But the white remains a radiant white, and the red a flaming carmine. No man was ever so humble, so tender and so merciful, yet none more courageous, more militant, or more masterful. It is this many-sidedness of Christ's character, this balance of supreme gentleness and supreme strength that, perhaps more than aught else, sets His character apart in unique supremacy among the sons of men.

Of the mentality of Christ, all that need here be said can be put in a sentence. His conception of the most daring, the most titanic plan of spiritual regeneration ever unrolled before the eyes of man, and His serene confidence in and assurance of its successful fulfilment, disclose the sanest, the greatest, and the most original mind the world has ever seen.

A minor point illustrating the flexibility of Christ's mental powers is His consummate skill, His ease and lightness of touch in crossing swords with the trained doctors and lawyers of His day, in deftly parrying their thrusts, beating their weapons from their hands, and turning them against them in a constructive way, to bring home His own divinity. Look up Mk. xii. 13-37.

If historical evidence has value at all for the human mind, the historical evidence of the moral character and intellectual genius of the Prophet of Nazareth surely bear out the unique claims He made.

3. *The teaching of Christ.* His teaching strikes like a sword at the root of evil, brings out in bold relief what is good, and in loftiness soars to heights thitherto undreamed of. And this teaching was proposed with a serene unfaltering sureness. A new concept of God, of worship, and of the moral ideal was ushered into the world by Him. God is made known, not as a stern taskmaster, nor merely as a benevolent Maker, but as a merciful, forgiving, and affectionate Father, who loves each of His individual children, who, while hating sin, joyfully welcomes back the sinner. Worship of God is taught as being distinctly a thing that must come from the innermost recesses of heart and conscience. Christ's moral teaching, centering around the supreme command of love of God and man, proclaims an ideal of holiness in thought as well as in deed, of purity in motive, and of unselfish love of even the stranger, the foreigner and the enemy, that stands unsurpassed and unsurpassable in the history of human ethics.

His teaching is so flawless and so perfect that a higher cannot even be imagined, yet withal it is adapted to all peoples. What philosophers, seers, and the great religious leaders of the world, have failed to do, a Jewish Carpenter, reared amid prevalent Jewish shortcomings, did, and did apparently without effort and with a supreme confidence and final authority. What a baffling historical and psychological mystery here faces us, if Christ were only a man, but how simply the mystery clears, if He be God Incarnate, and how obviously all this confirms the claims He made.

4. *Prophecies of Christ.* The character and teaching of Christ are all-sufficient credentials to substantiate His claims, and on these in fact He seems as a rule to have rested them. "If they hear not Moses and the prophets, neither will they believe, if one rise again from the dead" (Lk. xvi. 31). But other credentials He gave, credentials that are conclusive in themselves and that appeal more strongly to many types of mind. "Though you will not believe *me,* believe the *works* [I do]" (Jn. x. 38). These credentials are His prophecies and miracles, particularly the miracle of His resurrection.

The Gospel records give us many instances of Christ's supernatural knowledge. The following instances are chosen out of many. He read the secret thoughts and deeds of people as in the case of the Samaritan woman at Jacob's well (Jn. iv. 17-19). He foretold His own death and resurrection with many of the circumstances thereof (Mt. xvii, 9;

xvi. 21; xvi. 29, 32, 34, etc.); the fall of Jerusalem and the destruction of the Temple within the present generation (Mt. xxiv. 2; Luke xix. 41-44); the founding of His Church, its spread through the whole world, its unending duration (Mt. xxiv. 14; xvi. 18; Luke xxiv. 47, etc.); men's love and hatred of Himself, and the persecution of His followers (Mt. xx. 23; Jn. xvi. 2, etc.). Would God who alone knows the future, impart prophetic knowledge to Christ unless His claims to divinity had been true?

5. *Miracles.* The Gospels relate many miracles worked by Christ, such as the healing of diseases, the stilling of the tempest, the multiplication of the loaves and fishes, the raising of the dead to life. These miracles were not mere wonder-works, but were, with rare exceptions, such as that of the acted parable of the barren fig-tree (Mk. xi), prompted by mercy, love, and tender compassion. This, and the recognized fact that His miracles are intimately intertwined and bound up with many of His most characteristic sayings and precepts, give us ample evidence that His miracles are as historically true as are the accounts of the sayings and precepts. Among the people of the day there was a great deal of credulity regarding the wonderful powers of magicians, and perhaps this is the reason why Christ insisted less on the evidential value of His miracles than we should expect. Yet on many occasions He did actually appeal to these His miracles to substantiate His claims (Mt. xi. 5; ix. 6).

6. *The Resurrection.* No fact of human history rests on more clear and full contemporary documentary evidence than does the Resurrection of Christ. We shall outline this documentary evidence on a following page. Why then is it controverted by unbelieving critics? No one familiar with the field can hesitate for a moment in answering this question. The historical evidence of the fact of the Resurrection is so overwhelming that no one would ever have thought of questioning it for a moment were there not a previous philosophical bias against accepting the miraculous or the supernatural in any form whatsoever.

Attacks upon the historical fact of the Resurrection are frequently couched in terms that would lead the unwary to believe that there is some flaw in the documentary evidence. In reality, underlying all the vast critical literature that questions or denies the fact of the Resurrection is the preconceived assumption that, being a miracle, it did not happen or could not happen. As a recent non-Catholic writer has summed up the situation, after a masterly review of the evidence and of the critical theories:

> "The real *motif* of all theories which attempt to explain the apostolic belief in the Resurrection without accepting the full apostolic representation of the fact is the repugnance to the admission of the supernatural in any specific or unique sense in the physical realm. This is the presupposition or *praejudicium* lying behind and determining the attitude of

> modern thought to the evidence; so that the fundamental apologetic problem to-day in connexion with the Resurrection is, as it has been in all ages, the problem of the supernatural. . . . At the root of this modern repugnance to the supernatural in the physical region lies the conception of miracle as a 'violation of natural law,' or 'a breach in the order of nature.'" (Shaw, Resurrection of Christ, 365-66.)

Not infrequently rationalist critics themselves admit the same thing openly and frankly. We shall give just two examples, one from the older literature, one from the more recent.

> "Let the gospels be in part legendary, that is evident *since* [italics ours] they are full of miracles and the supernatural." (Renan, Life of Jesus, tr., 1864 ed., p. 17.) "Till we have new light, we shall maintain, therefore, this principle of historical criticism, that a supernatural relation *cannot* [italics ours] be accepted as such, that it always implies credulity or imposture, that the duty of the historian is to interpret it, and to seek what portion of truth and what portion of error it may contain" (ibid., p. 45).

> "The disappearance or absolute annihilation, the reanimation, or the sudden transformation into something not quite material and yet not quite spiritual, of a really dead body, would involve the violation of the best ascertained laws of physics, chemistry, and physiology. Were the testimony fifty times stronger than it is, any hypothesis would be more possible than that." (Rashdall, Ms., quoted in Lake, Historical Evidence for the Resurrection of Jesus Christ, 1907, p. 269.)

In the fruitless endeavor to explain away the fact of the Resurrection, theory after theory has been advanced during the last hundred years. "Christ did not really die; He merely swooned." "His disciples, or Joseph of Arimathea, or the Jews, took or stole the body, and hid it or buried it elsewhere." "A legend derived from pagan mythology." "A myth built up around Old Testament prophecies."

> These theories have been attacked and rejected as vigorously by rationalist critics who deny the reality of the Resurrection as by Christian scholars who maintain it. They consequently need not detain us. Students who wish to look up the evidence with which these theories are in flat contradiction will find it easily accessible in the following sources: article "Resurrection" in Cath. Encycl.; Felder, Christ and the Critics, ii. 397-432; Shaw, "Resurrection of Christ," 359-67.

About the only theory that survives with any breath in its body is the theory that the disciples were deceived by an apparition or by a purely subjective vision or hallucination. Already, however, there are signs of abandonment of this theory, and of its consignment to the limbo of its predecessors. It, like them, falls foul of the very explicit, detailed, and positive factual evidence for the Resurrection, which we shall give later. It fails, moreover, to answer the following questions, and a number of others which would carry us beyond our limitations of space.

If the disciples were deceived by an apparition or hallucination, then the body of Christ was still in the tomb. If so, why did not the Apostles take the very simple and obvious precaution of looking into the tomb? They explicitly say they did so, and found it empty. Or why, in the fierce controversy regarding the Resurrection which rose immediately after Christ's death between Christian and Jewish leaders, did not the latter crush and smash the Christian thesis by simply producing or showing Christ's body?

For the profound belief in the reality of the Resurrection of Christ existed and prevailed in the very city of Jerusalem where He had died, and from the third day after His death. On Pentecost Day, only fifty days after the Resurrection, St. Peter openly preached it in the very city of Jerusalem, to great multitudes (Acts ii. 31; cf. i. 22), while St. Paul, who like the other Apostles made the Resurrection a very foundation stone of his preaching, was converted to Christianity between one and five years after the death of Christ.

How, moreover, could we reasonably account for the greatest movement in human history being built on an illusion? How could practical hard-headed men like the Apostles be turned into convinced believers and heroic and zealous martyrs, if they had only "seen a ghost"? Apparitions—whatever be their explanation—were as common then as they are today. How came it that these men took the apparition of flesh and blood?

The Apostles' history both before Christ's death and afterwards shows them to us, not as great scientific geniuses, it is true, but certainly as men of sound common sense, the very reverse of visionary or hysterical. Most of them were men of a hard trade, men who knew how to sail a ship and battle a storm and set nets. Matthew was a tax collector. Thomas was a pronounced sceptic. The Apostles stand out as perfectly balanced, sensible, matter-of-fact men, and their later career shows them as men of executive ability, leadership, decision and practical good sense. How then can we possibly imagine them taking an apparition for real flesh and blood?

Again, how can the theory account, not only for the great numbers of people,—not the Apostles alone but more than five hundred,—to whom Christ appeared, and not once but many times? How, too, can the theory account for the fact that after the Ascension the apparitions suddenly cease? And how can the theory explain the fact that the apparitions lasted so long a time on several occasions? How can it account for the fact that the apparition ate food? We know a good deal about apparitions, —although science is not sure how far apparitions are objective, if objective at all,—but what we do know of them tells us emphatically that this is not their way of acting.

As regards St. Peter in particular, we have very definite evidence that he knew a vision when he saw one. When there was question of admitting the pagan Cornelius into the Church, St. Peter saw the vision of the sheet let down from heaven, and recognized perfectly well that it was not reality but a vision. Even the real event of his being freed from chains and imprisonment was thought by him for a time to be a vision (Acts x. xii). How can one imagine men of this caliber being utterly deluded through a purely subjective hallucination?

Throughout all the account there is not the slightest hint of ecstatic expectancy on the part of the disciples. On the contrary, we see nothing but discouragement and despair at what seemed the end of their hopes and ambitions. "But we hoped, that it was he that should have redeemed Israel: and now besides all this, today is the third day since these things were done" (Lk. xxiv. 21). Even the first announcement of the Resurrection was received with doubt, when Mary Magdalene returned from the empty sepulcher and told the disciples of having seen the risen Christ. She was not believed, nor were the disciples who walked with Him to Emmaus (Mk. xvi. 11, 13). In fact, between the attitude of the thorough-going sceptic, Thomas, and the attitude of the rest of the disciples, there does not seem to be any difference but one of degree (Cf. Jn. xx. 25, with Lk. xxiv. 36-41, and Mk. xvi. 11, 13).

The attempt to explain away the Resurrection as a mere hallucination or as an apparition fails utterly to answer these questions and to account for the foregoing facts. But still more it is diametrically opposed to the positive facts soberly and circumstantially recorded in the Gospels, in the Acts of the Apostles, and by St. Paul in his Epistles. These positive facts establish three major points: first, the firm belief of the disciples themselves in the Resurrection; secondly, the empty tomb; thirdly, the bodily appearances. A word of explanation concerning each of these.

a. *The faith of the disciples.* St. Paul, who was converted within at least five years after the event of the Resurrection and who was in touch with Peter and James and many other eye-witnesses makes the Resurrection the very corner stone of his preaching. "If Christ be not risen again, then is our preaching vain, and your faith is also vain" (I Cor. xv. 14). St. Peter in his first address to the disciples after the Ascension of our Lord speaks of the Resurrection (Acts i. 22), and in his sermon to the multitude on the first Pentecost Day, preaches the Resurrection of Christ "whereof all we are witnesses" (Acts ii. 32). This was in the very city of Jerusalem, all within less than two months after the Resurrection itself. All four Gospels record in the most explicit terms the Resurrection of Christ, and in so doing attest the conviction and knowledge of the authors,—Matthew, Mark (Peter and others), Luke (Paul and others), and John,—all of whom were either eye-witnesses or else in immediate touch with eye-witnesses and contemporaries. In other words, we are not dealing with a tradition that originated many years or a generation later, but with an event attested by the very men who were there.

b. *The empty tomb.* This is described in the most explicit terms by all four evangelists. St. John speaking as an eye-witness, describes what he saw as follows: "Peter therefore went out, and that other disciple, and they came to the sepulchre. And they both ran together, and that other disciple did outrun Peter, and came first to the sepulchre. And when he stooped down, he saw the linen clothes lying; but yet he went not in. Then cometh Simon Peter, following him, and went into the sepulchre, and saw the linen clothes lying, and the napkin that had been about his head, not lying with the linen clothes, but apart, wrapped up into one place. Then that other disciple also went in, who came first to the sepulchre: and he saw, and believed" (Jn. xx. 3-8; cf. Lk. xxiv. 1-8, 12; Mk. xvi. 1-8; Mt. xxviii. 1-8).

Not only do the Evangelists relate the fact that the tomb was found empty, but, as a comparison of the four accounts shows, they narrate minute details of the manner in which He was buried, of the guard placed at the entrance, of the manner in which the napkin was found wrapped up, and so forth. However, the important thing is not the details, but the crucial fact that the tomb was empty, that the body was not there.

c. *The appearances.* Our Lord appeared not once but many times, both in Judea and in Galilee, and under different circumstances. He talked with His disciples and ate with them. He summoned the sceptical Thomas to put his hand into the wound of His side. He remained with them for a considerable period. They took hold of His feet.

St. Paul who was in intimate touch with St. Peter, St. James and the other disciples, describes some of the chief appearances as follows:

> "For I delivered unto you first of all, which I also received: how that Christ died for our sins, according to the scriptures: and that he was buried, and that he rose again the third day, according to the scriptures: and that he was seen by Cephas; and after that by the eleven. Then was he seen by more than five hundred brethren at once: of whom many remain until this present, and some are fallen asleep. After that, he was seen by James, then by all the apostles. And last of all, he was seen also by me, as by one born out of due time" (I Cor. xv. 3-8).

In addition to the appearances described by St. Paul, we have those to Mary Magdalene and the women at the tomb on Easter morning, to the disciples on the way to Emmaus, to the eleven Apostles with St. Thomas present, to the seven disciples at the Lake of Tiberias, and to the Apostles on the mountain (Mt. xxviii; Mk. xvi; Lk. xxiv; Jn. xx). Some of these appearances occurred in Judea and Jerusalem, while others took place in Galilee.

It is very hard to say just what further evidence could be demanded to attest a given fact. Here we have, not one eye-witness, but many, running up into the hundreds, and eye-witnesses who describe a thing seen at closest range and with every manner of circumstantial detail. If one one-thousandth part of the facts accredited as real by the most critical scientific history were as well attested as is the fact of the Resurrection of Christ, the historian would consider himself fortunate indeed. Test the record of the Resurrection and the documents by any criterion that human historical science can devise, the fact stands firm as the Rockies. It is the reef on which sceptical criticism has suffered the most disastrous wreck of its career.

Conclusion

So much for this outline of our Lord's claims to Godhead and of His credentials that attest His claims. We have studied Christ as the central figure of human history, and as the Word made flesh. The two truths are not isolated. They mutually explain and reinforce one the other. God made Man is, as we should expect, the most commanding personality in the spiritual history of our race, while the unique personality toward whom converge modern and ancient times is explained only by His divinity.

Our faith in the divinity of our Lord Jesus Christ is a grace granted us from on high. Our loyalty to Him, like all our deeper human loyalties to those whom we love, rests not on a cold, calculating and critical analysis of evidence. In Pascal's immortal words: "The heart has its reasoning which the reason knows nothing of." Nevertheless our faith in His divinity, examined in the light of critical reason and of the cold scientific facts, is justified by abundant converging and accumulating evidence. Human theory may account for some few of the facts. Faith alone accounts for all of them.

While faith does not hang upon reason alone, yet reason itself leads to faith. If at times, as may happen to any of us, loyalty to the Savior of our souls should waver, even as trust in loved ones here on earth may sometimes waver, if at times the wizardry of the prophets of negation and unbelief should beckon us away, critical reason may add its voice to the voice of trusting faith: "Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and have known, that thou are the Christ, the Son of God."

REFERENCES FOR READING

a. *Credentials.*—For full critical technical discussion of all credentials see Felder, Christ and the Critics, ii. Good shorter and more popular treatments of all or most of credentials in: Bougaud, Divinity of Christ; Robison, "His Only Son"; Roche, Divinity of Jesus Christ,—three well written, reliable and very readable short works.

b. *Teaching of Christ.*—Good treatments in: "Christianity, ii, Essentials of Christianity," by Keating, in Cath. Encycl.; Robison, l. c., ch. iv; Felder, l. c., ii, 73-112.

c. *Character of Christ.*—Extensive and splendid analysis in Felder, l. c., ii, 142-220; briefer, in Bougaud, ch. i, iv, and in art., "Jesus Christ, iv, Character of Jesus," by Maas, in Cath.

Encycl. A remarkably fine analysis is given in Goodier, Jesus Christ, the Model of Manhood,—objective, very readable. Some of the better known testimonies to and eulogies on the character of Christ are quoted in Stoddard, Rebuilding a Lost Faith, 73-75. One of the most original, brilliant, and inspiring analyses is a non-Catholic one, by Peabody, The Character of Jesus Christ, in Hibbert Journal, 1902-03, i, 641-60,—emphasizes the contrast of gentleness and strength. We recommend it most urgently as a classic masterpiece.

d. *Prophecies by Christ.*—In detail in Felder, l. c., ii, 112-41; more briefly and popularly in Robison, "His Only Son," ch. v.

e. *Miracles of Christ.*—Exhaustive study of miracles in general and of Christ's miracles, in Felder, l. c., ii, 223-369. Good shorter treatments in: art., "Miracle, vii, Place and Value of the Gospel Miracles," by Driscoll, in Cath. Encycl.; Bougaud, l. c., ch. iii; Robison, l. c., ch. vi; Roche, l. c., 54-69.

f. *Resurrection of Christ.*—Two splendid studies by: Felder, l. c., ii, 370-432; Shaw (non-Catholic), Resurrection of Christ. Excellent shorter treatment in art., "Resurrection, i, Resurrection of Jesus Christ," by Maas, in Cath. Encycl.

CHAPTER XXVI

CHRIST IN THE CHURCH

The underlying idea of the present four years' Course in religion is that Catholicism is first and foremost a life to be lived. It is something, it is true, to be learned. It is something to be explained, and, where necessary, defined. It is indeed this. But it is primarily a life to be lived by each one of us.

As a life to be lived, it includes an ideal of moral conduct; it provides supernatural motives for living up to that ideal; it offers supernatural means and helps to enable us to realize that ideal. In the present Third Course, we have endeavored, among other things, to trace the source of this Catholic life, to discover the dynamo whence comes the power, the soul whence comes the living product.

We have found the source of Catholic life to be Christ, the incarnate divine Son of the living God. In Him is incarnated the divine life, and the incarnate divine life is perpetuated on earth in an undying organism, the Church, the purposes of whose structure and functions is to transmit and impart this Life to all men.

The divine Son of God assumed a *fleshly* body, in which after His years among us in the flesh. He ascended into heaven. But He remains perennially on earth, not only as the omnipresent God, not only under the consecrated Species on our altars, but also in His *Mystical* Body, the Church, of which He is the head and soul. As the soul of His Mystical Body, the Church, He determined her functions and structure, and is her life. As the soul of His Mystical Body, He imparts the life of grace to us the individual members, the individual "cells," of the visible body. As the soul of His Mystical Body, it is Christ who governs, it is Christ who teaches, it is Christ who sanctifies. "Who heareth you, heareth me. I am with you all days. For one is your Father who is in heaven, and one is your master Christ, and all you are brethren." "Now you are the body of Christ, and members of member" (I Cor. xii. 27). "He is the head of the body, the Church" (Col. i. 18). "And God hath made him head over all the Church, which is his body, and the fulness of him who is filled all in all" (Eph. i. 22-23).

Our Lord Himself expresses the same truth in other words, when He says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me. I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing" (Jn. xv. 4-5).

Just as each cell of the human body or of a plant has, in a sense, its own individual life, and yet at the same time participates in the life of the whole body or plant, so too it is with each individual member of the Church. While each has, of course, his own individuality, at the same time he shares in a very true sense the general life of the Church, is organically united to all other members in a living union, is vitally incorporated in the Mystical Body of Christ, and partakes through grace and the Sacraments of His divine incarnate life.

The religions of the world tend to drift toward two great extremes, one the concept of a cold, distant, "non-resident" Deity, the other the concept of a universal divinity, a pantheistic world-spirit of which we individual human beings are part and parcel, as waves are part and parcel of the ocean. The one concept has over-emphasized the infinite transcendence of God; the other His intimate immanence and indwelling. Christianity has held the balanced mean between these two extremes. It presents God indeed as the transcendent Creator and Lawgiver, yet as ever near to us and at our side and in and back of all things; as distinct from His creation, infinitely superior to it, the Master of the Universe, yet as concerned with even the sparrow's fall, loving with an infinite love each of us, even the most unworthy of His human children. It has avoided the Scylla of cold Deism and the Charybdis of pantheism.

So, too, in our Catholic concept of Christ and of the Church. In obeying the Church, we obey

Christ. In believing her teaching, we believe Him. In receiving grace and the Sacraments from her hands, we receive them from Him. Our life is of and in Him. We are cells of the one Mystical Body of Christ. Our supernatural life is His life. He is not a far-away but a near Lord, Teacher, and Savior. Through our membership in the Church it is in Him that we live and move and be, the Incarnate Son of God, the invisible soul of His visible Church.

REFERENCES FOR READING

The Church as the Mystical Body of Christ, and the perennial indwelling of Christ in the Church, are interpreted with superb eloquence and originality in Adam, Spirit of Catholicism,—not a book to be read without mental effort, but one repaying richly the mental effort expended in its reading. See especially ch. ii-iii, vii-viii, xiii. The same key thought, poetically yet objectively developed, runs through Benson's Christ in the Church,—much lighter and easier reading than Adam's work. For shorter treatments of the concept of the Mystical Body see: Benson, The Friendship of Christ, ch. vi-vii; Berry, Church of Christ, 191-201; Watkin, The Church as the Mystical Body of Christ. Sheen, The Life of All Living, gives a brilliant exposition of the same thought (pp. 65-77), against the background of the broader concept of God as the indwelling supernatural life of humanity.

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